DAILY OBSERVATIONS, OR, MEDITATIONS, *Divine, Morall.*

Written by a person of Honour and Piety. The Lord Capell.

HEB. 11. 38.

Of whom the world was not worthy.

MARK 10. 28.

Lo, we have left all, and followed Thee.

ESAY 57. 1.

The righteous perisheth, and no man layeth it to heart; and mercifull men are taken away, none considering that the righteous is taken away from the evill to come.

Anno Dom. 1655.

Job 14. 1. *Man that is born of a woman is of a few dayes, and full of trouble.*

Psal. 90. 12. *So teach us to number our dayes, that we may apply our hearts unto wisdome.*

Job 14. 14. *All the dayes of my appointed time will I wait till my change come.*

DAILY OBSERVATIONS, OR, MEDITATIONS, *Divine, Morall.*

1.

IF we religiously observe the *Sabbath* unto God, we may with assured hope expect a plentifull increase, (by our honest labour) to our ensuing enterprises.

2.

If Man in *innocency* needed a help, solace, and comfort; and

Marriage was all these, how deficient were our (now miserable) lives without it! For besides, that it doubles joyes, and divides griefs, it creates new & unthought-of contentments. And yet I have observed many that unwisely loose the blessings of wedlock: nay worse, *that of good Wine, have made the sharpest Vinegar.* Not much unlike an ignorant *Artificer*, that having a most curious piece of *marble* to work on, yet through unskilfulnesse hath framed so mishapen a *statue*, that himself loathed the sight of it: whereas a good *Artist* would out of materialls not altogether so compleat, frame a work not unpleasant.

3.

Garrulity is so irksome to society, that we seldome finde it welcomed.

comed. For as it betrayes the parties *weakneſſe*, who cannot poſſibly, ſtrongly raticionate ſuch variety of propoſitions: ſo he cannot but many times fall into thoſe diſcourſes, which mens particular *affaires* or *ſtudyes* indear them to; or upon thoſe *perſons* (though abſent) whom the preſent company are intereſted in, either by *affinity*, or (which is more) by *Amity*.

4.

There is no difficulty greater, than to remove another mans affections from thoſe perſons, that either his preſent uſe, or a craſty diſſimulation of goodneſſe hath gained. For if his *preſent uſe* hath cauſed it, then they thinke thoſe that diſſwade, would perſwade their prejudice. If a ſubtile *counterfeiting of Vertue*, then

the more honeſt the party is that is to be diſſwaded, the adventure of effecting it will be the greater, and the more hazard of loſing your owne reputation with him. For ſo the opinion he hath of the others *goodneſſe*, will endanger in him a ſuſpect of your *malice*; and therefore in this muſt be uſed great circumſpection.

5.

Recreations have their due place in our life, and not without good profit both to the minde and body. To the *body* for *health*, to the *minde* for *refreſhing*. Yet we may obſerve many that perpetually live in them, not *uſing*, but *ſerving* them, and ſo overmaſtered by them, that their beſt fortunes are not employed ſo willingly, to the advantage of any

any neceſſary or good occaſion, as to be ingulfed in *idle paſtime*. This is too frequent a vanity.

6.

In a State neceſſitous and hungry, thoſe men are happieſt that content themſelves with a moderate wealth. *For the fatteſt Deere are moſt ſhot at, and the leaneſt live longeſt.*

7.

In *OEconomicall Government*, as it is diſcretion in the Maſter of a Family not to neglect ſevere diſcipline toward the *inſolent* and *wilfull faults* of his Servants, ſo it is not leſſe wiſdome favourably to receive an *ingenuous acknowledgment* from them, of thoſe ſlips which *humane frailty*, or inevitable *chance*

may caſt them upon. For their *Hire* commands but the *hands ſervice*, but 'tis gentle *goodneſſe* invites the *hearts affection*: And a wiſe man would willingly have his *ſervants* (as I may call them) his *ſervile friends*.

8.

The breach of a facile command doth moſt juſtly aggravate the puniſhment. For *Adams* diſobedience in *Paradiſe* was ſo much the more extreme, as the precept was eaſie, and therefore moſt juſtly rewarded with a weighty puniſhment. For where the *puniſhment* of the breach of obedience was ſo great, and the precept ſo eaſily kept: who can at full relate the guilt of that ſinne that brake it, ſtanding neither in awe of the *Commanders Majeſty*, nor in

fear

fear of the terrible *affliction* following the breach? And we may very fitly obſerve, that *our diſobedience to God is puniſhed with diſobedience.* For what is mans *miſery* but his own *diſobedience* to himſelf? the *Fleſh* daily warring againſt the *Spirit*, and innumerable impoſſible *deſires* daily fighting againſt *Reaſon.*

9.

There are diſpoſitions that will be diſpleaſed, either for the omitting, or acting the ſelfe ſame things. If we be tyed to theſe, either by naturall or civill reſpects, we muſt carry our ſelves with great caution: And one of the beſt wayes is (if conveniently it may be done) to pretend an *ignorance of the thing*, or *of their will.* If this

fall not happily in our way, then it is beſt to let them ventilate their own abſurd humour, without our conteſtation: for *Arguing kindles the fire more inward.*

10.

The aſſaults of impudent liars are frequent, and endleſſe, and though moſt manifeſtly *detected*, yet their ſhameleſſe wickedneſſe will ſeldome be *quelled.* But yet we may often obſerve their contrary reports to *fight one againſt another* (like *Cadmus* earth-born children) to their owne *deſtruction.*

11.

Few there are but doe love *knowledge*, but the reaſon why there are ſo few that are knowing is, becauſe *the entrance of all Arts and Sciences is difficult*: and

and though moſt are delighted with the amiable parts of *learning* or *wiſdome* in other men, and deſire to be like qualified; yet they imitate not their indefatigable *induſtry*, by which they aſcended to that eminent *height*.

12.

In preſentments it is great Generoſity to beſtow that which will deſerve acceptance. But if friends deſire thoſe things which are of *inferiour value*, then it is not unworthily done to ſatisfie them in thoſe courteſies, which we our ſelves would thinke too *ſlight* for them. But I obſerve many of rich fortunes, that with much circumlocution and inſtance, will preſſe *poor* and *ſlender preſents* upon thoſe that no whit affect them. As if one ſhould goe into the *fields* and gather a handfull

of:

of *common flowers*, and with great formality and importunity should make present of them to one who hath a curious *garden of Tulips.*

13.

The conditions of men in *society* are divers: but three are most observable. The *Open*, the *Concealed*, lastly, the *well-tempered* betwixt these. The first are of so thin a composition, that a man may by a little converse see as easily through them, as if they were *made of glasse*; for in every discourse they *unlock* to you their most inward *secrets.* The second sort are so tenacious and closely moulded, that they seem like those *Coffers* that are shut fast, and no discovery can be made where they are

are to be opened. Theſe, as they are of leſſe *delight* for ſociety, ſo of leſſe *hazard* to be truſted. But the laſt and *beſt compoſed* are like thoſe *Cabinets*, that are not with difficulty uncloſed; and then diſcover to you many things *pleaſant* and *profitable*: but yet ſo *cunningly deviſed*, that there will be ſome ſecret *box* that neither your eye nor wit can take notice of, wherein is depoſited their proper and incommunicable *treaſure*.

14.

It is as great a miſery to be tied to the converſe of a contradicting ſpirit, as to be ſhut up in an infectious houſe. For I have obſerved as *calme* and *quiet natures* as can be, by continuall commerce with thoſe *tempeſtuous diſpoſitions*, much altered and

and infected. And there may be a transition of *qualities* from one *disposition* to another by *converse*, as well as of *water* from the *fountaine* to the *cistern* by *Pipes*.

15.

If God should have demanded of Man *how many dayes of seven he would give to his service*, *three* I am perswaded, would have been the fewest, as being but the lesser part of *seven*. And what good nature can willingly deny *half* to him that gave *all*? But God dealing so graciously as to seperate but *one*, how greatly should his goodnesse incite us not to deprive Him of the *least minute* of it; nay not to cast a *thought* towards our worldly business or pleasures on that *day*!

16.

I obſerve divers, who have many *affaires*, that by the infelicity of *one* are ſo diſtempered, that they loſe all conſideration to guide themſelves in the *reſt*. Nay *the loſſe of a triſle ſhall nulliſie all the contentments of millions of enjoyed bleſſings*; like that *Maſter of a Ship* that ſhould neglect the *compaſſe*, *main Maſt*, and *Stern* of the Ship, becauſe ſome ſlight *Flag* is loſt.

17.

No man can live in this world, and not be intereſſed in the affairs of this world. The beſt way of guidance in them is, *to walk with the advice of wiſe and cordiall friends*. And if it happens (as many times it doth) that in the

ſam

ſame affaire *his* judgement approveth not the ſame courſes that *mine* doth, yet in following *my owne liking* I would ever incline and leane towards *his advice.*

18.

Biting jeſts, the more truth they carry with them, the broader ſcarred memory they leave behind them. Many times they are like the wounds of *chewed bullets*, where the *ruggedneſſe* cauſeth almoſt incurable hurts.

19.

I have ſeen many, who have much laboured themſelves to *imitate* other mens plauſible humours. But it was ſeldome or never without a *flatneſſe* if not *abſurdity.* For *it rarely happens, that one mans cloaths fit com-*

compleatly upon another, for all proportions ſeldom concur. Neither can any aſſume anothers *humour*, but there will appear either ſome *defect* or *redundancy*, which will miſſe that naturall *evenneſſe* that renders men pleaſant.

20.

It cannot be denyed but that *Education* hath a conſiderable power to *qualifie*, but never to *nullifie* the proper *nature* of any thing. For ſet the *eggs* of divers *fowles* under one henne, and when they are diſcloſed, the *kite* will be *ravenous*, the *duck* will love the *water*, and every one will proſecute its *naturall conditions*. But uſe this example as more expreſſive. Take the youngeſt *wolfe-whelp*, imploy the greateſt

art

art to make it *gentle* and *loving*; and you will finde it altogether impossible: it wil neither be *forced* nor *intreated* from its naturall *curstnesse* and *cruelty*. I shall therefore earnestly pray, that God would infuse a *soul* into *my child*, indued with *sweet conditions*, and if it be otherwise, I will not neglect all fit meanes to *temper* the worst, but never hope to effect an absolute *extirpation*, but by the miraculous power of Him, who can make from *bitter fountaines to deflow sweet waters*.

21.

Propinquity in blood challengeth a naturall affection: and none but *monsters* are insensible of its secret efficacy. But it forceth us not to repose the *confidence* of our most *secret affaires* upon them For that I will advise

vise my selfe of the *vertue* of the *Person*, not of the *Alliance*: and yet a *well-qualified kinsman* should more willingly be entertained then an *acquaintance*.

22.

Our life is but a moment of time, between two *Eternities* of *infinite beginning* and *never ending*. It is the *middle point* of a *perpendicular line*, and but a *punctum*, a thing of no *sensible* being, but *imaginary*, from which if we *ascend* by *holy meditations*, *Faith*, and *good works*, we shall attaine to a never-ending *beatitude*; but if from it we *descend* by *carnall thoughts*, *sensuall appetites*, and *evill actions*, we shall be perpetuated in everlasting *torments*. Great therefore is the consequence of this *minutes* disposure. God, I beseech him,

even for my Christ his sake, often incite me in this meditation.

23.

In *Monarchies*, if the *Times* be *unfortunate*, the clamours are all throwne against the *supream Magistrate*. But if a moderate wise man consider of it, he will finde that from the negligent and corrupt execution of justice in *subordinate Ministers*, proceed the most mischiefs of the Common-wealth. But the reasons, why the *highest Magistrates* undergoe the calumnies, are three. First, Because *greatness* is the object of *envy*. Secondly, Because the *number* of inferiour Magistrates exceeds, and they, willing to excuse their owne faults, make the *greatest noyse*. Thidly, As in the *body*, we chiefly fixe our eye upon the

highest

higheſt part, the *face*, and a *mole* or *ſcarre* there more diſcontents the ſight, than a greater *deformity* in any *other member* of the body: ſo in a *Body politick* we doe more heedfully obſerve the faults of the *eminenteſt perſonages*.

24.

An *impudent lyers* calumniation (though detected) yet the perſon to whom ſuch report is made, howbeit *ſatisfied* for the time, yet his minde is *ſhaken*, which will appeare upon any *probable* occaſion (though not *reall*) which ſhall reſemble ſuch falſe reports, as have been made of the party falſely accuſed. And therefore *ſubtle Lyers are bold and confident*; for *ſomething* (they think) *will ſtick*.

25.

I observe many, who think to gaine much of mens *affections* by interesting themselves in their *businesses*, and are so *pragmatick*, that they will never be wanting of *projects*. But these commonly misse much of their aime. For *of undertakings, not one of ten is perfectly atchieved*; and commonly men doe oftner blame their *Agents*, than the unavoidable *casualties of humane affaires*. And so this sort of *Businesse-mongers* either receive *cold thanks* for their labour, or else quite *lose the esteem* they expected. But the wisest way is *hardly to be intreated*; except we go almost upon infallible grounds to *accomplish*.

Nemo

26.

Nemo naſcitur ſapiens: and certainly he who hath not tryed both fortunes, is a *child*, and but *weakly underſtands* either. For who knows the *ſweetneſs* of *reſt*, but he who hath been *over-toyled*? Nay, *a man cannot be vertuous without adverſity*. Where were *patience* without *croſſes*? where *fortitude* without *reſiſtance*? and ſo all the reſt have their *oppoſites* for their *exerciſe*. Never was excellent *piece of work* made without *cuttings*, nor *wiſe man* without *afflictions*. Therefore it were *folly* to *fear* them, and (no paradoxe to ſay) *unhappy* to *want* them; but *wiſdome* it is to *profit* by them.

27.

I observe, that *nothing hath broken friendly society more than much arguing*: and though amongst men of *judgement* and *good temper*, *profit* may be made by it, yet the inherent *pride* that is in *all men*, much disdains to suffer their *opinion* to be *contradicted*: never considering how *imperfect* our *knowledge* is in the most *easie* matters. And it happens to *Argumentaters*, as it doth to *Wrastlers*; though they begin for *sport*, yet he that receives the *foile*, never will leave till he hath a *foule fall*; and then ever after bears a *secret malice*. But some have that *facility*, that they will wisely *guide* their opposites arguments, and not directly *contradict* them. These come off fairely.

Many

28.

Many entire friendships have been put out of joynt by the decision of Meum *and* Tuum. And when both have *casualties* faln beyond their expectation, yet both swell so big with the inordinate *desire of more*, that it bursts all their former *amity*. And *it is the hardest thing in the world to preserve and continue love with those friends that question it.*

29.

My *Dear Saviour*, inspire me with the true apprehension of thy infinite *love* towards me, who descendedst from the *top* of *Majesty* to the *lowest degree* of *Servility*, didst *debase* thy selfe to *exalt* me, cloathedst thy selfe with *mortality* to invest me with *immortality*, wert *poor*

to

Va.

to *enrich* me, enduredst the *reproach* of thine enemies, to *reconcile* me to thy most justly incensed Father. Could I but truly conceive any part of this immense *love*, I could not but returne more to *Thee*; to *thine* I should then *forgee injuries* from my *weak Brethren*, *love* my most malitious *enemies*, *hate* none but those that undervalue this great goodnesse, whereas now mine *affections* are guided by my *personall interests*.

30.

In this tempestuous world, *nothing holds the Anchor of contentment so fast, as a good Conscience*. Man's *favour* is but a *fine thread* that will scarcely hold one top of a crafty *tale-bearer*. How soon slips the noose, when *vulgar breath*, wearyed with *constant* vertue,

vertue, is more affected to *novelty*. *Riches* are gnawn asunder by the greedy teeth of devouring *Leviathans*, cruell *Tyrants*. But this *Cable* is so strong and well compact, that when force is offered to it, the *straining* rather *strengthens*, by uniting the parts more close.

31.

Unhappy is that man, that steers the comfort of his life by the pleasing of others. But let us make *honesty* the *mark* we saile by, and so steadily let it be, that we neither *advance forwarder* for *vaine applause*, nor *retire* for *feare of detraction*. But let our course be like the *Sun*, that neither *hastens* nor *slacks* for all our intreaties. But most men live according to *opinion* or *fashion*, which is full of *variety*,

and therefore of *perturbation*, leaving the *direct rule* of *Wisdom*, which renders us *tranquill*.

32.

He that loves *play*, and yet can *govern* himselfe in it, will hardly be moved to *passion* in more *serious* and *necessary* occasions. For that which vexeth, is the *misse of expectation*; and *play* is nothing. but *a frequent expectation of hazard*, and those that use it have continually curst assaults by it.

33.

The *wearied* man desires the *bed*, the *discontented* man, the *grave*: Both would faine be at *Rest*.

Two

34.

Two ſorts of *enemies* moſt dangerous, and both inſeparable from the miſerable condition almoſt of *all men*; but altogether of men of *great fortunes*, the *Flatterer*, the *Lyar*: one ſtrikes *before*, the other *behinde*; both *inſenſibly*, both *dangerouſly*.

35.

A meane freedome is more naturally affected, than a golden ſervitude. The poor *birds* prefer their *liberty*, though in a hard *froſt*, before full feeding and warme being in a *cloſe cage*. This is the reaſon why many quit good *ſervices*, and betake themſelves to a more *laborious*, yet *freer condition*.

36.

If the *Deity* humbled it self so much as to joyn with *humanity*; nay more, so as to suffer the most *servile* condition of our *nature*; what commendation is it of *Humility*, that to be like Him, (*who thought it no robbery to be equall with God*) is to be *humble?* Lord, make me *poor*, so I may be but *rich in humility*. *Debase* me in all *other* respects, so I may be honoured with *this Grace*. O let me be *indigent* in all *other* things, so I may *superabound* in *this*. Go yet further along with me, my meek *Saviour*, that this Meditation may not be transient, but often serious and effectuall.

In

37.

In *heat of argument* men are commonly like thoſe that are *tyed back to back*, cloſe *joyned*, and yet they cannot *ſee* one another.

38.

Many there are that affect an hyperbolizing kind of diſcourſe, and had rather be thought *large talkers*, than *moderate ſpeakers*. This Rhetorick takes *children* and *fooles*, but is ridiculous to *knowing men*.

39.

Some there are that uſe a foppiſh kinde of *ſubtlety*, and under a *fools cap* exerciſe a *knaves wit*, making *ſimplicity* the excuſe of their *impudence*: and

and *impudence* is the *engine* they hook in their profit with, when indeed none are such fooles as those that are caught by their *ſale*.

40.

Unhappy condition of man that daily *hunts* abroad for *felicity*, and never *findes* it. If he could but reflect his meditation upon himſelfe, he might in a good measure poſſeſſe it, by a *moderate uſing of the preſent*, and an *indifferent expectation of what he loves and deſires*. But our *longings* are *importune*, and the *uſe* of the preſent *inordinate*, and thus we are defrauded of all *ſubſtantiall delight*.

41.

It is humanity to uſe Servants *gently*, and not *ſlaviſhly*: but on the

the other side, to give any one too much *superiority*, is the way to *discourage* the rest, *make* him *insolent*, and your selfe *contemptible*.

42.

In businesse with other men, it is good to prosecute *our owne desires* (though most reasonable) with *moderation*, and not with *distrust* or *opposition*, for that will incite spleen: and men are apt enough to continue what they have in their hands, be it either *command*, or *wealth*. And if they be *violently assaulted*, though we gaine our *desires*, yet it is not without *knocks*. Certainely *he is a great crafts-master, that can shadow the opposition that businesses have one against another.*

43.

It is admirable that the reward of our *imperfect* and *finite service* here, shall be *perfect* and *infinite glory* hereafter. But it is impossible to be otherwise, (yet not in respect of *us*, or our *desert*, but of *God*) because his *mercy* being boundlesse and infinite, should else be *terminate*, and Gods greatest *attribute* should suffer. Lord! that I may often *contemplate* this with *admiration*! *admire* with *gratefulnesse*! *be thankfull* with *love*! *love* with *obedience*! and *obey* with *cheerfulnesse*!

44.

Among all the *conditions* that men are sorted into, there is none that renders us *perfectly*

happy

happy. Crowns are set with thorns: with *Riches desires* increase: *Honour* is *envied*, often *blasted*: *Poverty pincheth*. And in my observation the *meaner*-esteemed *fortunes* are really to be valued the *better*, but especially those that least incite *inordinate affects*.

45.

That which wise liberality bestoweth, is not lost, but may happily prove the *best Interest*. For so various is the world, that those, who *now want* our *bounty*, *may recompense* us in the like *misery*. For this there are many examples.

46.

Those that have an *imperfect speech*, it is great discretion in them to esteem *silence wisdome*: Yet to addict themselves to an active

active form of *complement* without *affection*, and a *serene countenance*.

47.

Wise and happy is that man that will not be drawn to commit either an *indecent* or *dishonest* Act, for *love*, *hatred* or *gain*.

48.

Many in *gaming* are like *drunken* men, so *heated* with ill fortune, that the civill carriage of others, can hardly safe-gard them from their *quarrelsome distemper*. These should correct themselves from this *poor humour*, which if they cannot, they must *fly from play as from a Basilisk*.

Those

49.

Thoſe that behave themſelves with an *uneven* and *captious converſation* towards others, are but tell tales of their owne *unpeaceable* and miſerable *unſetled mindes* within themſelves.

50.

Lord, Thou haſt heaped *Bleſſings* upon me, if thou make them *true Bleſſings* by guiding me in the uſe of them. The *Philiſtines* had once thy *Ark* amongſt them, but it was a ſenſible *curſe* to *them*: but to thy *Iſrael*, thy great *mercy*. O make me thine, otherwiſe theſe *bleſſings* will be inſenſible *maledictions*; great occaſions to draw me on to ſordid *baſe affections*.

Expence

51.

Expence is not the only thing that *cracks* men *estates*, but the regardlesnesse of *what* and *how we spend*. For men of *great fortunes* I have seen enjoy *no more*, neither in substance nor shew, than those of lesse, who have sided with them in the *same* courses; yet the *greater* have *perished* & the *lesse held up*. For *the most provident may spend most*.

52.

Few have the wisdome in *adverse things*, to use *prevoyance before them*, *circumspection in them*, and *patience after them*: but are commonly *improvident*, *negligent*, and *perturbated* in the undue seasons. But in *remediless occurrences* it is the *best wisdome* of man to be *insensible*.

Instable

53.

Inſtable are the reſolutions of women, and as their *flexible natures* may be inſtruments of great *good*, if their happineſſe be to affect *honeſt* and *diſcreet friends*: ſo there is no *folly* ſo great, but they will confidently *proſecute* it, if they either reſt upon their owne *feeble judgment*, or unfortunately repoſe themſelves on *ſuch men*, that reſpect their owne *commodity* beyond the value of their *reputation*.

54.

To thoſe that are *wilfully bent* againſt any *good concrit* of us, it will prove but *trouble* without *ſucceſſe*, to endeavour by *ſervile obſequiouſneſſe* to gain them. The better way is, by a *conſtant faire*

car-

carriage to expect that *time* may ripen the *fruit*, which *haste* cannot: and *too hasty shaking* throws downe the *sowre* with the *sweet*.

55.

Compliment may be *used*, but not *usually*, like *sweet-meats*, (entertainment for *strangers*, or *great personages*) which keep their *taste*, if *rarely served*, but if *commonly*, prove *nauseous*.

56.

I would take *reports*, but especially those of *servants*, with divers *Queries*. For many times they are the *bane* of undiscreet *credulous* persons.

57.

The true *Christian* man looks not

not *backward*, but *forward*; not Phariſaically prides himſelfe to ſee thoſe that are *worſe* than himſelfe, but encourageth himſelfe to reach the *perfection* of the *beſt*; *ſtands* nor *ſtill*, like *mil-poſts*, that rot in the places where they were ſet. All his life is a *race*, a *progreſſion*.

58.

Vain attempts, as they are the loſſe of labour and time, ſo they are the *diſcredit* and *infamy* of the *undertakers*.

59.

In all the unhappy actions of our life, there is a deſtined *precipitation*, where our *will* and *ſelf-conceit* out-goes our *conſideration* and *judgement*.

Thoſe

60.

Those whose *desires* and *expectations* are *moderate*, have their *afflictions* and *troubles* not *insupportable*.

61.

I have seen many, that desiring to make themselves *pleasant companions*, have falne into the habit of most *ridiculous actions* and *discourse*.

62.

Sharp and bitter jests are blunted more by neglecting, than by responding; except they be *suddenly* and *wittily retorted*: But it is no imputation to a man's *wisdome* to use a *silent scorn*.

There

63.

There is much delight in the ſociety of men of *wit* and *pleaſant* diſcourſe: But if they be not qualified with true *honeſty*, we ſhall pay *deare* for our *ſport*, if we entertaine them into any *ſtrict familiarity*.

64.

The life of a *Chriſtian*, though it be the *higheſt profeſſion*, yet none are ſo *excellent* or *perfect*, but that even by them much is to be *learnt* and *unlearnt*. And here in this world we are alwaies *Diſciples*, that is, *learners*. A good leſſon to take down our naturall *pride*, which puffs us up with ſo much *ſelf-conceit*, that we think our ſelves *rich* and *cloathed*, when we are *miſerable* and *naked*.

It

65.

It requires a good temper to endure *contradicting spirits*: but they are best silenced by *silence*.

66.

It is hard for *humane frailty* alwaies to keep so sure a *guard* of *words* and *actions*, but that sometimes by them it will fall into *inconveniences*, if not *mischiefs*. Therefore it is more *ingenuous* by gentle acknowledgment to *confesse a fault*, than with an unblushing *impudence* to *maintain* it. And inhumane it is with proud arrogance to *insult* over a *penitent* delinquent.

67.

No decent fashion is unlawfull.

And

And if *fashions* be but a *diversified decency*, without question it is but a Cynicall *singularity*, either to *exclaim against*, or *not* sociably *to use* them.

68.

Wealth without *friends*, is like *life* without *health*. The one an *uncomfortable fortune*, the other a *miserable being*.

69.

I have observed a malicious kinde of *Flattery*; not onely to *please*, or *gain from* the *party flattered*; but to *circumvent*, or *mischief* a *third person*. As it is *rarest*, so *worst*: For it as much exceeds *common flattery*, as *Adultery*, *Fornication*.

It

70.

It is a hard thing to be a true friend. For many times in acting the part of a *true friend* to one we love, we not onely *lose familiarity*, but *procure hatred.* And I scarce know a man that is capable of a *true friend.*

71.

Let our thoughts and actions towards *God* be *pious*, to our *neighbour charitable*, toward our *selves sober:* and our *present life* will be *peaceable*, our *memory praised*, and our *happinesse eternall.*

72.

The depraved nature of Man affects what he should not, though more *laborious* than that which is required. *In-*

73.

Industry to get, and *Frugality to keep*, are the infallible worldly meanes to raise *great Fortunes*.

74.

In the heat of *Summer* we easily believe there will come a season of *Frost* and *Snow*; yet in our *prosperity* we consider not of *adversity*: yet the *one* is as successive as the *other*.

75.

The *idle man* is more *perplexed* what to do, than the *laborious* in doing what he ought.

76.

God deliver me from the so-

ciety

ciety of thoſe, who feare not the *infamy* of an *evill action.*

77.

It is a quality commendable, not to pretermit things of *moment*, which may inſtruct the *judgement.* But it is a note of a *vaine minde*, to hunt after every triviall gariſh *pomp*, or *ſhew.*

78.

Though *children* to our common apprehenſion proceed from the *conjunction of man and woman*, and uſually we look no further, yet even for their *bodies* (the baſer part) we muſt account *our ſelves* but the *leſſe principall agents.* For how cometh it to paſſe that one is *lame*, another *blind?* one *defective*, another *redundant?* If

we

we make them, why are they not then *perfect?* if a *limb* afterward *periſh*, why doe we not *reſtore* it?

79.

Great men ought to be moſt carefull how they give *publick diſgrace* to the *meaneſt perſons* upon light occaſions. For as their *greatneſſe* is able to defend them from others *injuries*; ſo the *offences* given by them make a deeper impreſſe, than thoſe of *mean* or *equall* perſons; becauſe we hope and deſire credit and countenance from them. Beſides, the moſt *exalted fortunes* have little *contentment* without ſome *popular good will.*

80.

Moſt men that affect *ſports* account them a principall part

of their life: and that I conceive to be the reason, why they *prosecute* them with so much *affection*; and if *crost* in them, demonstrate too much *passion*. But to consider truly of them, they are but *pastime*, little removed from *lost time*. And if their insinuating *delight* to steale us from our more *necessary occasions*, yet it is absurd to suffer any *perplexity* for them, when they fall out *crosly*, or to be *dandled* by them at their best.

81.

Great respect it is to inform a friend wisely and fully of his errour: but if one perceive him *immoveable*, then its better to content our selves with the *integrity* of our *intention* and *faithfull respect*, than to proceed further. For it will be without *profit*

to

to both, it may be with more care to our friend. For the Smith's Anvil is the harder for blows.

82.

I will sometimes conceal a fever from my most entire friend, or at least for some space. For otherwise he may thinke I have delivered the rest more out of facility, than confidence in him: nay, I will doe it to make triall of my selfe.

83.

I never saw men that crowd themselves into businesse, happy: For if they proceed luckily, it prides them (for we cannot carry our selves evenly in the prosperity of those things we affect;) and then they are envied: if unfor-

tunately or *unwisely*, it *dejects* them, and then they are *scorned*.

84.

Moderation in *diet*, *sleep* and *exercise*, are especiall meanes to *prolong* and make *healthfull* our *dayes*.

85.

The true *Christian* is the most *valiant*, the most *wise* man that is. *Valiant* he is, for his whole life is a *warfare* against the *world*, the *flesh*, and the *Devill*: *wise* and most *prudent* he is, for he so well *expends* his minute of *time here*, that he may live eternally *happy hereafter*.

86.

Many, who are *Dunces* in their *owne professions*, will undertake

take to diſpute like *Doctours* in every *other Art*. But I know not a greater *probate of folly* than this: for beſides that it manifeſts an *unſetled minde*, to purſue ſuch *diverſity*; he cannot chuſe but betray his owne *ignorance* in *every thing*, who is ſo ill skill'd in his *owne Art*.

87.

If I intend to *give*, I will not ſo long *delay*, as to ſuffer *importunity*: for then I rather *ſell* than *give*: for what is got by *prayers*, *intreaties*, *ſubmiſſions*, is ever accompanied with *ſhame*; and it is a *dear purchaſe* that is ſo bought. Yet many there are that never give without it, and have neither the *skill* nor *generouſneſſe* to find out *fitting objects* for their *liberality*.

88.

Nothing is insuperable to diligence and patience. But they shall be things of high *excellency* or *value* that shall put me to that *exercise*. For otherwise the life of a *Gally-slave* were to be preferred.

89.

Goods hastily gotten keep like *summer fruit*, little distance between their *generation* and *corruption*.

90.

A wise man will not speak the truth at all times: nor an honest, speak an untruth at any time.

91.

The *conscience* that is *stained* but

but with one selfe-knowing *dishonest action*, is with much labour *restored*, either to *peace* or *purity*. For when we waver between *dishonest commodity* and *probity*, and are corrupted by the *worse*, if our nature be *ingenuous*, *shame* and *infamy* will like a *thorn* never suffer us to stirre without *pricking*; or else the vile disposition of the ill *act* will so *defile* us, that it will render us *impudent*.

92.

There are three things requisite in a *Christian*; *Purity* of *heart*, *verity* of *speech*, and *goodnesse* of *action*.

93.

Quarrells are *easily begun*, *hardly avoided*, and *difficultly ended*. For what one hath done,

either cannot undoe, but mutuall *consent* must make the *accord* perfect.

94.

In *sickneſſe* our *diſtemper* makes us *loath* the moſt *naturall meat*: In *anger* our *fury* makes us *vilifie* the moſt *wholſome advices*.

95.

Obſtinacy is *advantage* to our *enemies*, *trouble* to our *friends*, and the aſſured *overthrow* of *ourſelves*.

96.

Speedy proſecution crownes a preconſidered action: yet after *conſultation* there muſt be a ſeaſon of *rumination* before *execution*.

97.

It is frequent with many, upon every slight and triviall demand to pawn their *reputation*. A most inconsiderate thing. For what is so often *lent*, and *passeth* so many *hands* upon every occasion, cannot but lose much of its *lustre*, and receive *soile*.

98.

The *eare* is as much dulled and blunted with a *tedious discourse*, as an *instrument* is with *much using*.

99.

Is *paine*, *sickness* and *losse* so contrary to us? and *health*, *wealth* and *pleasure* so amiable to our nature? Here on earth we cannot have *one* sort without the *other*. O my God, make me therefore *wise unto*

salvation: that I may have al
wayes *pleasure* and never *pain*,
health without danger of *sickn*
an abysse of *wealth* without fea
of *losse*.

100.

The delight, that *news* give
to the *eare*, is like that of *smel*
ing, to the *nose*. We gather a
flower, *smell* to it, and *throw* i
away; we ask, *what news? hea*
it, and *consider no more* of it.

101.

Difficulty of atchievement *ste*
pifies the *sluggard*, *advises* the
prudent, *terrifies* the *fearfull*, *a*
nimates the *courageous*.

102.

I will *obey* my *parents*,
my *superiours*, *love* my

respect my *inferiours*; *wife* and *children* shall be dearer to me than *my selfe*. But *none* of all these, nay, nor *all these* shall be prized by me like *Truth*. Nay, what are *all these* if *truth* be wanting, which is the *ligament* that bindes all these together?

103.

Even to a *considerate* man, that hath preconsulted the little *pleasure*, the great *hazard*, it is hard to deny himselfe his own *desires*. The *gowty* man will *drinke wine*, though it cost him a fit. And this may be the difference between a *sapient* and a *prudent* man: *That knows* as much, if not more then *this*; but *this* guides himselfe by his *knowledge*, *that* is governed by his *appetite*.

No

104.

No man is borne to so unhappy a condition, that he must [illegible] to *live*: and therefore base is that spirit that will *flatter* to augment a competency; and *little wit serves to flatter with*. For how easily doe they worke that goe with the *grain*?

105.

As *Light* not onely discovers the grosse *substances* of things, but their *figures* and *colours*; so *wisdome* not onely perceives the *actions* themselves, but the *affections* with which, and *intentions* to which they were done.

106.

The *eye only* sees, and yet [illegible]

not *alone*: for *separated* from the rest of the members it is *deprived* of that faculty: so the Grace of *Faith onely* justifies, yet it is dead if severed from good *works*.

107.

Rarity deceives the *judgement*. For what we have *not* formerly *seen*, we *admire* as excellent, before we consider. But wisdome first consults the *nature* and *uses*, and often findes *sterility* in those things which others *wonder* at; and contrarily, in those things which frequency makes *despicable*, wisdome discovers good *profit*. In many things this age examples this: For *new* and incommodious *fashions* of *building*, *diet*, *cloaths*, are more sought after than the *despised*, yet *wise* customes of our *Forefathers*.

As

108.

As a *curst* and *churlish entertainment* is hatefull to every Guest, so a *cogging* and too *obsequious* one to a free noble nature is loathsome.

109.

Perturbation to the *minde* is as *smoke* to the *eyes*. The one troubles the *intellectuall*, the other the *sensitive sight*. In both there is *pain* and *incumbrance*.

110.

Surely tis the property of *wisdome* to be *slow of beliefe*: for if by the observation of those that we are *well acquainted* with, we see such impudent *forging*; it is warning enough to a discreet man

man to be of *temperate beliefe* in *common entercourſe*, yet without the ſpirit of contradiction.

111.

Of great *vain-glory*, but ſmall *vertue*, is that man that ſteals the praiſe of *other mens* actions, by relating them as *his owne*. But theſe beggarly *borrowers* alwaies prove ignominious *Bankrupts* at laſt.

112.

He that loves not *honeſty* ſolely becauſe of *its ſelfe*, and the *goodneſſe* and *beauty* that is in it; but *partly* for *its ſelfe*, and as *much*, if not *more*, becauſe it holds a *reputation* in the world, will be found often intermitting.

113.

No *religious duty* doth ſo puri-

ſie

rifie the heart, as the often receiving of the *Sacrament*; if we doe it with ſerious *examination*. For *that houſe that is oftneſt ſwept, is cleaneſt.*

114.

If the queſtion were asked me, *what were the moſt beautiful thing in the world?* I would anſwer, *Honeſty.*

115.

A *ſick* man diſtaſts thoſe *meats* which in *health* he delighted in: ſo thoſe that have formerly *loved* and *delighted* in us, and are now *diſpleaſed* with us, even our *beſt duties* do diſguſt.

116.

Nothing more common and ge-

neral

verall than death: and yet because it happens to particulars but *once*, and there is no knowing it *twice*, nothing more *rare* and *ſtrange*. But ſince it is ſo *certaine*, *wiſe* is the man that will not pretermit any occaſion that may *familiarize* it to him; which will both take away the *ſtrangeneſſe*, and mitigate the *terrour* of it.

117.

Buſie-bodies are like *monkies*, ſo full of medling, that at laſt they doe themſelves ſome *ſhrewd turne*.

118.

If there be any way to preſerve ones ſelfe from the *inconveniences* humane *frailty* is apt to fall into, it is *often to conſider*

sider those actions and persons we love. For though our *affections* may carry us awry, and doe, and their importunities will answer a *single* or *slight consideration*; yet it will hardly answer a *serious* and *reiterated* one, which will admit nothing that is either unprofitable or dishonest for *our selves*, or prejudiciall to our *friend*, or *neighbour*. This rule serves onely for those that are of *honest dispositions*. As for others, 'tis their *study*, either *profit* to themselves, or *mischiefe* to others.

119.

It is seldome or never that a *peremptory man* either riseth to *honour*, or increaseth in *wealth*. For eminency in either of both these is attained unto by many *circumstances*, and many assistant *helps* and *counsels*. For

one mans labour will doe no great work.

120.

Sin when it tempts us with *profit*, it speaks like the *Silver-smith* that made *shrines* for *Diana*; Sirs, ye know that by this trade we get our living; If with *pleasure*, then like the *blinde watchmen Esay* inveigheth against; Come, I will fetch strong wine, and we will fill our selves with strong drinke, and to morrow shall be as to day, and much more abundant.

121.

The *transitory* being of all worldly things teacheth us, not to hope for a *perpetuated delight* from them.

Nothing

122.

Nothing torments a *loving heart* more than the *losse of the favour he loved*, and hath been benefited by, yet least feared would faile.

123.

There is an Art, which I may call the *Civil Art*: that is, to be free in *courteſie*, and loving in *ſociety*; yet that neither of theſe ſhall *encumber* our *own* proper *fortunes*, for the *advantage* or *pleaſure* of thoſe who are no more than *familiar Acquaintances.*

124.

Heedleſſe men have many times great advantages toward the attainment of *wiſdome*, yet loſe

loſe the *kernell*, becauſe they will not crack the *ſhell*; But *obſerving judgements* not only look at the *action*, (whoſe out-ſide may be *profitable*, though not *pleaſant*;) but conſider the *circumſtances*, what was *defective*, what was *well*: ſo that they learne of *wiſe men* to be *wiſer* than they, and have the *after-wit* (which they ſay is beſt) from others *examples*. And this is *cheapeſt*, though I confeſſe not ſo *impreſſive*.

125.

Too much to *applaud* a man to his *face*, though for a good action, is little removed from *flattery*: but to *ſmooth* ones *imperfections* is the very Quinteſſence of *baſeneſſe*.

Ser-

126.

Servants, that have credit either with Master or Mistris, if they have *honesty* and *discretion* may be *profitable* to both. Yet is not the *commodity* so great, as the *mischiefs* will be, if they have *malitious* and *crafty heads* for their *proper ends*.

127.

It is to a Christian consideration one of Gods greatest mercies, *that this world is full of troubles*. For if we so much *covet* her now she is *foul*, what would we doe if she were *beautifull*! if we take such paines to gather *thorns* and *thistles*, what would we doe for *figs* and *grapes*?

If

If we tender our, *own peace*, we must not entertaine those into to our *society* and *friendship* that are of *suspicious natures*. For as it is a *torment* unto themselves, so will they never leave urging those they have familiarity with, with their *idle* and *troublesome apprehensions*.

129.

True love pardons and suffers many imperfections. But not to take notice of *scandalous crimes*, is not *love*, but *stupidity*.

130.

It is observable to see how absurdly men will *force* and *strain* all their wit to the main-

taining

taining of a *ridiculous affection* by striving to make every good thing *appliable* to the *commendation* of it, and for the most part, most *improperly*.

131.

A gentle *acceptance* of *courtesies*, is as materiall to maintain friendly *neighbourhood*, as *bountifull presents*.

132.

It is good to *suffer twice*, before one *complain once*: for those that *often*, though *justly complain*, come with *disadvantage*; especially if it be to a party that is not very favourable to them.

133.

He that desires but what he

way, may have what he desires: and therefore he that is *scant* in his *desires*, hath plenty even in a moderate estate.

134.

To *bear* crosses and afflictions is the part of *Christian resolution*, yet *heathen morality* can act it. But to suffer them, and *be thankfull* to God for them, is the sole and peculiar property of admirable *Christian Faith*.

135.

Few there are that will part with their affections to purchase Truth. For we easily credit the tale of a *slanderer*, whom we *love*, against an *indifferent* person; when we will scarcely indure the true relation of *honest lips*, in the true informa-

tion of the *vices* and *villanies* o
thole we *favour*.

136.

The inconveniences of *pr*
mises are so many and dan
rous, that it were better to
liable to the censure of being
a *tenacious disposition* (w
nevertheleſſe one may by w
dome avoid) than to be
thralled by *fetters* of our ow
making; whereby we are
forced many times to purch
our owne *liberty* with the gr
discommodity of our own
faires; or else to break tho
shackles with that *violence*, th
our *reputation* must *suffer* by
bruises.

137.

Eminent evils are by *previde*
diverted; those that are *fa*
by

by patience endured, and *all* by *wisdome profitably used.*

138.

When the *greatest*, and those that should be the *gravest counsels* and *courts* in a Commonwealth, are ordered *tumultuously* and *contentiously*, it is an apparent symptome of a *sick* and *languishing State.* For when the *Be chief*, and those that are the *first-moving wheels* keep not *true time*, all the rest are *misled.*

139.

Those that hastily censure other mens *good* or *ill conduct* of their affaires, are commonly farre off from the right *judgement.* For though *prosperous event* be the happinesse of *endeavour*, yet *circumstances* are con-

siderable parts of every under-
taking: and he that is ignoran
of these, *barely* and gr
knows the *action*, but not t
nature of it. And especial
those businesses, which have ma
ny agents and *patients*, cannot
rightly be censured, but by tho
that *well understand* the partic

140.

He that desires to gain an
preserve a *repute* either of h
nesty, magnanimity, learning, o
any other *praise-worthy quali*
must onely *consort* himselfe wi
men *like-affected*: and by n
meanes admit the society o
men of *debauched conditions*.
For though happily he may *pre*
serve himselfe from accompany
ing their *foule acts*, (which i
difficult to doe;) yet men o
judgement doe not discerne a
man

mans *dispositions* by any way better than by observing his *worship*: and by that meanes he shall be *reputed* such a one.

141.

To *feare death*, is alwayes to live in the *pangs* of *death*. For most true it is, *Fear is more pain, than pain.*

142.

It is worth the observation, to heare *the poor man sing to his plow*, and *the rich man fret in his palace*, and torment himselfe. This shews *it is the minde, not the fortune that makes us happy.*

143.

The *over labouring* our thoughts in our affaires doth not *en-*

lighten, but *thicken* the judgement.

144.

The *life* of *life* is *society*; of *society*, *freedome*; of *freedome*, the *discreet* and moderate *using* it.

145.

The greatest *wisdome* of *speech* is to know *when*, and *what*, and *where* to speak; the *time*, *matter*, *manner*. The next to it is *silence*. For though silence seldome *helps*, yet sometimes it hath its *advantage*, but at the least it is *innocent*, and leaves us a perfect *liberty* without *intanglement*; when *men of many words* are *intangled*.

146.

News so inferiour, but the va-

riety

rity of occasion makes them often necessary: And therefore 'tis good discretion so to manage *all sorts* of men by our *courtesie & affability*, that they may with alacrity offer themselves to our *purposes*.

147.

It much conduceth to our tranquillity not to *animate expectation*: for it both *augments pain*, and *diminisheth pleasure*. For if we fearfully *expect evills*, though unavoidable, we are then *hurt before we be hit*: if longingly we *expect good things*, then is the *pleasure* of the instant of enjoying *deflowred*; which is so much the *greater*, by how much the more *unlooked for*. Yet I deny not *providence* in our actions and lives; but I would qualifie the *injury* that *expectation* will bring.

If

148.

If we did as certainly *believe*, as we doe often *discourse of Gods providence* in every action, it would give us *courage* in our *enterprises*, *and patience* in our *sufferings*. For if God have the *overruling hand*, and I make him my *friend*, when the undertaking is for my *good*, I fear not the *power* of any *adversary*; for nothing is able to stand before him. But when my weak and sinful apprehension desires and endeavours that which I *think good* for me, but his most clear *wisdome* knows is *hurtfull*; if I *misse* my desire, there is not only cause of *patience*, but of *thanksgiving*.

Those

149.

Those actions that are directed by *reiterated considerations* are not unlike things that are *double-guilded*; not only more *beautifull*, but more *durable*. And indeed time ever advantageth those courses: whereas *hasty undertakings* are like *meteors*, that *amaze* at first, but in time grow *contemptible* and *vanish*.

150.

Many *free dispositions* have overthrown *great fortunes*; not altogether by their meer *liberality*, but through their *ignorant dispensing* their bounties, not considering the *extent* of their gifts; which if they had advisedly thought on,

might have been done in such a *due measure*, as their owne *undoing* might have been *saved*, or least *moderated*. And *giving manifold handfulls, is rather profuseness than Bounty.*

151.

The common practise is, *to vilifie other mens favours to magnifie our owne*: but better it is to antipractise this. For where men see their *bounties* augmented by the *receiver*, it is their encouragement to bestow *more*: And men will more gently be *manacled* with our *benefits*, when they can *walk easily* with them.

152.

It is an unpleasant sight, to see men follow their *sports* and *recreations* with *fretting* and *cursing*:

ſug; Like the *leake of a Ship*, the *water* that ſhould *carry* it, *drowns* it; ſo that, which ſhould *recreate*, *torments*.

153.

Thoſe that are *froward*, and unwilling to *receive replyes*, are double unhappy: becauſe they are *indigent* of *knowledge*, and *abhorre* the *meanes* to *attain* it.

154.

How mad are men in their *miſ-conceits!* and commonly in thoſe they are more *ſtubborn*, than *conſtant* in Truth.

155.

A *Chriſtian* of all others muſt neceſſarily be the moſt *mercifull* man. For he conſidering the great

great *debt* of his *sins*, and his little *ability* of *satisfaction*, and how freely these were *satisfied* for by *another*; how can he be backward in forgiving *others* that are culpable to *him*? Nay more, the *condition* of his *pardon* stands but by the exercise of his *mercy* towards *others*. Mat. 18. 33.

156.

'Tis a great curse for a man to be given over to that *blindnesse*, that he *loves flatterers*, and *hates friends*.

157.

A tedious condition it is, to be obliged to those, whose *frewardnesse* is more *irksome*, than their *bounties pleasant* or *advantagious*.

We

158.

We shall receive more satisfaction from a *modest* mans discourse, than from a *confident* speaker. For *that* feares the detection either of *folly*, or *untruth*; *this* neither *feares*, nor *declines* any thing that should temper his *forwardnesse*.

159.

Necessity was the parent of Industry: And if we enquire the *originall* of *great* and *admirable actions*, we shall finde that *great wits necessitated* were their *founders*.

160.

The knowledge even of the meanest things not to be slighted, for it may conduce to the conceiving

ceiving of *higher matters.* For moſt of thoſe things that are *excellent*, are of themſelves of ſo *exalted* a reach, that we cannot look upon them, except we *raiſe* our ſelves higher than our ſelves, by ſtanding upon things of *inferiour account.*

161.

It is good for our peculiar content, ſtrictly to *examine* our owne *naturall imperfections* (and with as little reſervation as may be:) for I doubt not, but we ſhall obſerve ſo much, as will make us better *bear with* the *perverſe injuries* of *others* toward our ſelves.

162.

Thoſe, who look for *perfect happineſſe* any where but in *God*, who is *the plenitude of all good things*,

things, are like the blinde *Sodomites*, who groped for the door of *Lots* house, but could not find it.

163.

Those, who have no other wayes to preserve their *reputation* but by *lying*, are like them that assist the decayed *naturall heat* of the *stomack*; are for the *present refreshed*, yet not *preserved*; but *precipitated* to their *destruction*.

164.

It is difficult to conceale either Love or Hatred. For there will be many emergent occasions, wherein the *Heart* cannot resist the *discovery* of its *Affect*.

One

165.

Our *passions* are like the *Sea*, that of their *owne nature* will *swell* and *boyl*, but *more* if they be agitated by the *windes*: and *passions* are outragious, if moved by *external occasions*. But as God hath set *bounds* to *those*, so we by his assistance should to *these*. *So farre* they shall goe, and *no farther*.

166.

To be *direct* and *just* in our *dealing* is a vertue most precellent: yet this *alone* is not enough to *gain love*. But this with a *loving disposition* never failes. But the most immediate meane of *winning*, is *to be loving*.

For

167.

For those *sharp jests*, which we can as *sharply* and *suddenly* retort, we thinke our selves well enough *revenged*. But if we *fail* in that, then commonly we boil with *hatred* and *revenge*, and hold our selves engaged to answer that with *cruelty*, that we could not *wittily*: which perhaps was spoken but *merrily*, though *undiscreetly*.

168.

Till *silence* be enjoyned to *contentious persons*, there will never be end of *quarrells*. For what hath been *cured* by wise *composition*, will be freshly *wounded* by *undiscreet language*.

It

169.

It is a good Christian rule, not to *think* the *worse* of our *brethren* for the *malevolent report* of the *wicked*: nor to *flatter ourselves* for their *commendations*. For (commonly) to be *praised* by a *wicked person*, is to be *praised* for a *wicked action*.

170.

Contentious persons are alwayes busied in making *nets* for *others*. And it seldome failes, but in some they are *caught themselves*; and then none more *unskilfull* how to *untangle* themselves.

171.

Even *enemies* to a *wise man* are in some sort *friends*, in many

many things *more commodious*. For in some faults, tender *friends* are loath to *controule* us, and our *imperfections*, they are those that our *enemies* hunt for. And a *wise man* will *amend* his *faults*, though an *enemy reproach* him with them; but a *fool* will be incensed to a more *sottish peremptorinesse*.

172.

How *ignorant* are the most *learned*, that their best wits cannot decide what to *credit*! in *some* things too *credulous*, in *others* too *incredulous*; in *some* things *denying* the *power* of nature and naturall means, in others too much *advancing* it. And *the most intelligent are lyable to error*.

173.

The observation in what a *circle*

circle, all things turne, (*this man now in disgrace, afterwards in favour, now happy, anon miserable;*) should prepare our mindes, that no *ill* might come *impetuously* upon us, nor the flattery of *prosperous fortune* fomente our resolutions.

174.

Inconsiderate *rashnesse* may *lessen* the evill of a *misdeed* done by us, but it cannot *fully absolve* us from it. For *Reason* is given unto us; that in all our actions we should *govern* our selves by *advice* of it.

175.

Moderation of *passions*, *judgement* in *counsel*, *dexterity* in *affaires*, are the most eminent parts of *wisdome*: yet a *wise man* may

may be discerned in things of *less consequence*, as in *apparell*, *servants*, and *sports*. His *apparell* rather *decent* than *costly*; not hunting after *novelties*, nor *quick* in whats *obsolete*. His *servants enough* for his *use* and *quality*; and those rather numbred by their fit *places* of *service*, than by their *names*. His *sports* sufficient to *recreate*, not *satiate*; and those *generous*, not *rustick*.

176.

A *godly man*, that endeavours to be throughly acquainted with the *corruptions* of his *owne heart*, will censure more *favourably* of an *injury* done to *himselfe*, than to *another*: because he feares the violence of his owne *depraved affection* will be too rigorous in its *owne interests*.

We

177.

We seldome see a man so tem-
pered, that he is free either from
base Sycophanticing, or *rude*
Satyrizing.

178.

When we are perswaded (or
rather convinced) that the *opi-*
nion of *many*, and it may be the
most wise, is *contrary*, or at least
not the *same* as *ours* is; it should
move us to these two things:
First a more serious & weighty
consideration, and then if our
reasons cannot be satisfied with
their arguments, yet in the se-
cond place it should impose *si-*
lence upon our selves.

Homely

179.

Honesty is silently *commended* even by the practise of the most *wicked*: for their *deceit* is under the colour of *honesty*. And simply considered, *honesty* is the *best* thing; but wisely managed, it is the most *profitable*.

180.

It is not easie to impose the tongues silence upon the hearts grievance. But yet I would *constrain* it, though there were no *prejudice*, and indifferent *occasion* to *disclose* it: because till the importunity of *affection* were *qualified*, it would rather relish of *passion* than *reason*.

181.

It is incredible how much *one*

un-

unquiet perverse dispositions distempers the peace, prosperity and unity of a whole family or society. For they seldome stand alone, the matter, if they did so, were not great, but they having begun, then partaking and contrarieties arise, and the contagion spreads like a strong herb in pottage, every mans messe savours of it.

182.

Those Fractions amongst friends that have not been timely composed, are like those joynts that were not presently set: both more difficult to be set, and more painfull sufferings in the setting.

183.

When Princes and great Magistrates commit heinous and crying

crying sins, such as God punisheth a whole nation for, we must thinke Gods hand is in this *sin*, but not in the *pravity* of it; for that is against his liking: but *permits* it for a *punishment* for the people. The *evill* of the *sin* is theirs, the *evill* of *punishment* for *sin* is *Gods*.

184.

The *common people* like brute *beasts*, if *one* foolishly rush into *danger* or *tumult*, *all* the rest follow: observing *who* leads, not *whither*.

185.

Let us but wisely observe our selves, and we shall see how strongly *affection* will plead against *reason*, for a matter of no *account*: Nay, where our

persons and *estates* shall *suffer* much, and our *affection* enjoy but a *momentary satisfaction*. Neither doth *affection* always presse us *peremptorily* by *absolute command*, but often adventures to *attach* our *reason* by *discourse*, as it were *rationally*, but yet *subtilly*. Therefore by our selves we may easily conceive how advantagious a circumstance it is, to *gain their affection* with whom we *have*, or *may have businesse*.

186.

There is a *base-conditioned* sort of creatures, whose *affections* are *bought* and *sold* by *Hopes*.

187.

It is an example of a *deplorable nature*, and of the *worst aspect*, both in a *publick state*, and pri-

vate

vate *family*, to see *detestable faults*, not onely *not punished*, but the perpetrating *persons* grow greater in *favour*, and more *insolent* in conditions.

188.

A condemned person not legally put to death, is murthered, not executed: and to *judge ill* of any *unknown*, is not bare *injury*, but high *injustice*.

189.

Fowlers set not the *same* sort of *grins* for the *same* kindes of *fowls* at *all seasons* of the yeare, but *vary*: neither do the *craftsmasters of subtility* deceive, though the most *ignorant* Gulls, by *one* onely *trick*. For *a very dogge will abhorre that roome wherein he is often beaten.*

190.

Guicciardin incites his *country-men* to their pristine vertue by remembring them, *That to be a Roman is a most glorious name, if accompanied with vertue; and their shame is doubled, if they forget the honour and renown of their Ancestours.* But *Christians* have *more reasons* to enflame their hearts to *zeal* and *piety*; since their *compartment* is not only exposed to the *view* of *men* and *Angels*; but to a most pure Essence, and strict observer, *God himself.* And what *profession* was ever honoured with *better examples* then ours, *Christ* and his *Apostles!*

191.

That *Master* is never well ser-

ved, that doth not carry an *eſteem* with his *ſervants*: who ſhould be readier to *believe* their maſters *commandments* are *wiſe*, than *diſpute* it amongſt themſelves. And above all things, a maſter muſt be carefull that his ſervants be not *eye-witneſſes* of any *baſe* or *abſurd* action.

192.

Pleaſures moderately uſed are *pleaſant*, but *immodeſtly* and too *frequently*, prove *ſcurrilous* and *naſeous*. So while we too *greedily purſue* them, we *over-runne* and *loſe* them.

193.

What is the advantage of men *greatly learned*? they *labour* to be *unſatisfied*, to *know* how *ignorant* they are; and in-

crease of *knowledg* is but increase of *appetite* to have *more.*

194.

Rely not upon men whole *predominant humour* is *covetousnesse.* For they *love* nothing so well as *wealth,* nor *fear* nothing so much as *poverty.* Therefore if *their gain* and *your good* be opposed, and they have power to make *choice* of either, imagine the *sequell,* though against their *promise* to *you,* and your former *obligations* upon *them.* Either *choose* a man that *loves you above all things,* or which is better, *Honesty.*

195.

The same shoe fits not all mens feet, nor the same reason weighs with every man.

He

196.

He is farre from a *wise man*, that the many examples of *this age* have not tutoured to a *safe* and *wary carriage* in his *speech*.

197.

Often to consider that *Christ* by his *passion* hath not onely gained *remission* of our *sins*, and *absolved* our great *debt* to God and his *Law*, but hath *purchased* all our right to our *worldly blessings* and to *heaven* it selfe; will make our hearts tender and pliable, not onely to *forgive* our *brethren*, but to behave our selves with all *Christian bounty* toward them.

198.

Him that is a *Baud* to ones

lust we account *base*, and why not as well him that *Flatters*? For *this* incites the *mind* to *ill*, *that* but the *body*: and therefore *this* the *worse*.

199.

The *froward peevish disposition* is like the *wind*: no man knows *whence* the *cause* of it is, nor *whither it goes*, nor *how long* it will last: but while *it is*, all are *troubled* with the fearfull *noise* and *rumbling* it makes.

200.

Though in a *necessary denial*, yet I would expresse a *grief* to be *unable*, rather than an *unwillingnesse* to *satisfy*, except it be to those that are *importune* and *impudent*; and their *resolute answers* should rid me of further *trouble*.

Those

201.

Those that are *wise* neglect not to weigh *old* and *common precepts*, and to *governe* themselves *by them*; whilst *Novelists reject* them as *thred-bare*: and looking for *fresher*, accept of *worser*.

202.

To judge a man *without anger*, because we never *saw* him *moved*, is to say *the flint is without fire*, which indeed struck against *wood* or *many other* things, *discovers not* its *property*; but against *steel* shews its *nature*. And *no man is tempered against all occasions*, though against *many*, and it may be, *most*.

203.

The *Indies* have not made the *Spaniard rich*, neither is any man made *wealthy* by abundant *comings in*, but by the *frugal occasions* of *spending*.

204.

In *Physick* the *relapse* into a former disease is cured by the *same medicines* that were *first used*: yet because the *relapse* is more *dangerous* and *difficult*, there is *added* to the former medicines more *operative vertue* and *oftner application*. *Contrition* and *Confession* are the medicines of a sick *sinful soul*; and for a *relapse* into a *former* sin, we must *use* these medicines, both with more *fervency* and *frequency*.

Observe

205.

Observe we those that are *cleanly* and *neat*, yet without *curiosity*; and commonly they are *thriving*: for with it there goes a disposition of *industry*. Whereas those that are *slovenly*, are commonly *lazy*, and that is the *road* to *poverty*.

206.

Unkindnesse among *friends* is like a *brack* in a *garment*; unlesse *timely stopt*, *ravels* from *top* to *bottom*.

207.

As the *Soul* is the *forme* and *excellency* of *every creature*; so is *modesty* the very *life* and *being* of a *beautifull womans commendation*.

208.

A *wise parent* more *patiently* suffers the *death* of his *children*, than their *wicked* or *debauched actions*.

209.

Those, whose *dispositions* are *retired*, are commonly *wiser* than those that are *jovial*. The reason is, *excesse of joy dilates the spirits*: whereas the *other* disposition *unites* them, and *adapts* for *consideration*; which is the *parent* of *wisdome*.

210.

There is an *odious* spirit in *many* men, who are better pleased to *detect* a *fault*, than *commend* a *vertue*.

211.

Those *trees* that grow *wilde* in our fields we *neglect*, but for those

those that grow in our *garden* we observe the due times of *pruning* and *cutting*. If we be planted in *Gods Garden*, we shall be *cut* and *pruned* by *afflictions*: For *God chastizeth every Sonne whom he loveth.*

212.

These four are the chief wayes of *perpetuating* our *memory*: *Books*, which require a *good Head*; *Valiant acts*, which require a *courageous Heart*; *Children*, which require an *ability* of *Body*; and *Building*, which requires a *replenished Purse*.

213.

Such a man is to be imitated and admired, that had rather suffer injury, than doe it: and that not out of a *sluggishness* and *dulnesse*

nesse of nature, but out of *good morality* and strong *oppositions* against *affections.*

214.

How *agreeable* are those *courtesies* which we *wished*, and are *conferred* upon us before we could *ask* !

215.

There are a sort of men that *finde fault* with *other* men for those *very faults*, wherein *themselves* are most *faulty*. Surely hoping to *divert* other mens *observations* from *their lives*. These men thinke to *hide* themselves behind a *thred*.

216.

It is as bootlesse to endeavour

to

to win some men by *gentle usage*, as to hope to *tame* a *wolfe* by *stroaking*

217.

It is a *help* to *tranquillity* lightly to *esteem ill reports*, that are *falsely cast* upon us, and those that are *deservedly*, to make them *admonitions* to us for our *reformation*; and not to be incensed to a *wilfull prosecution*, for that will *multiply* our *vexation*.

218.

O Lord, how great is thy *mercy* to mankinde that thou oftentimes *withdrawest* thy *blessing* from *strong means*, and so makest them *ineffectuall*: and againe thou *inspirest weak* helps to effect *great matters*! This thou dost, knowing our wicked na-

tures

tures would *adore thy blessing*, not *thee*, if the ordinary *best meanes* should be *infallible*. And if thou shouldst *never* goe along with the *meanes*, how *lazy* should we be! and so become *loathsome drones* in thy sight.

219.

It is a most *unfit time* either to *undertake* or *consult* of any *weighty businesse*, when our *mindes* have newly been *stirred* with any *violence* of *passion*; let it be either of *anger*, *griefe*, or *fear*. For a man may as well *consult fighting*, as *then*.

220.

None more impatiently suffer injuries, than those that are most forward in doing them.

221.

I have seen men *discommend* those things, which have been *spoken* by one, whom they have *not much affected*, and *commend* the *selfe-same* things delivered from anothers mouth, whom they *love*. These, methinks, resemble those that *praise* the *same liquor* out of a *glasse*, and *dispraise* it out of a *bowle*.

222.

In *Warre*, when every man seeks to *save one*, *all* is *lost*: In a *Commonwealth*, when every one greedily applyes himselfe to his *owne profit*, the *publick suffers*. So in a *Family*, when every one endeavours *mastership*, *all* are *disordered*.

In

223.

In a *State* nothing is more *requisite* than to preserve to *every office*, yea to the *meanest*, a good *repute*. For *the first step to disorder is the contempt of Magistracy*: and that as well of the *lowest degrees*, as the more *exalted*.

124.

I would endeavour to strangle all *ill conceits* of a *parent*, even at their first *beginning*, though there were too much *occasion* for them. But to *aggravate* any upon never so *just grounds*, is a degree of *Parricide*.

225.

That *Religion*, which principally intends *internall integrity*, and is exercised with *externall decency*,

story, is farre more *holy* than that, which by *externall glory* and *pomp*, incites more *ocular admiration* than *inward sanctity*.

226.

If I could, I would *labour*: and if not *able* to *labour*, the law of nature would allow me to *beg*: but rather than *steale*, I would *dye*.

227.

A man may be a good *practicall Moraliſt*, and no *Chriſtian*, but a man cannot be a good *Chriſtian*, and an *ill Moraliſt*.

228.

Thoſe *women*, that deſire to *marry* ſuch *doules* as they hope to *governe*, and *rule* as they liſt, are

are like those that spend all their life time in *leading* of the *blinde.*

229.

A fault opportunely rebuked, is like a cure timely taken: then both alike *easily cured*; but when *time* hath given *strength* and *growth*, they both passe from *dangerous* to *deadly.*

230.

The life of a little *sick infant* is as hazardous and hopelesse, as the safety of a *small Bark* in the Sea, *unballanced*, and without a *steers-man.* Every *wave*, though not *rough*, *tosseth* and *endangereth* the *safety* of it. So these *little ones* wanting *strength*, as the *ballast*, and *reason* as the *steers-man*, by which they might either *help* themselves, or *direct*

others for their help, *small infirmity dissolves* them. But God manifests himselfe *most* where there are *least* naturall *meanes*, and by his goodnesse they are *preserved*.

231.

Wisely used, it may be a discreet course, when our *friends* are *afflicted* with the calamity of some *great losse*, to *amuse* them with the danger of a *greater* dependent *misfortune*, if their wisdome and patience doe not well provide for it: so whilst their mindes are busied with the *consideration* of a *greater* matter, the other will be *swallowed* up, and the happy *safety* of what was *most feared*, will *annihilate* the *sorrow* of the *other*.

Many

232.

Many times when we are in heavy *affliction*, and are *desperate* of all *outward meanes*, our *Faith* is more *strong* than afterwards, when God hath mercifully *delivered*. Yea, how farre doth the *Devill* prevail to make us (when escaped) even *worship* the *vertue of those meanes*, which in our calamity were but either *cold*, or no *comforters*.

233.

It is the wisdome of a man to be always armed against casualties, and the advantage of a Christian man to be best armed. Our little *moment* of time is obvious to many *dangers* and *afflictions*, and these *such*, as *one streake* of them is able to *kill us*: as the *losse*

losse of wife the greatest, of children the next, of estate and fame, and many the like. In how many, if not in all places doe we lye open! But Faith in Gods providence, that he orders all for the best, is a compleat armour of defence: therefore let us never be unharnessed.

234.

How disconsolate a thing it is to journey alone, and to be benighted in fearfull darknesse, and in a dangerous passage! And how are we refreshed, if we meet with well-knowne acquaintance that will accompany us! Such like, but farre exceeding is the comfort of cordiall friends in affliction.

235.

Those disputations are fruit-

lesse

Jesse and *contentious*, where the *Authorities* of *learned* men are objected, and not *Reason*.

236.

That *State* is *happiest* and prospers best, where the people rather *obey* the authority of the *ancient* and *fundamentall laws*, than *dispute* the *wisdome* and *policy* of the first *Institutors*.

237.

Those, who govern themselves by the *examples* of *others* and not by the rule of *reason* and *judgement*, are like those, who to the *appearance* have *clear eyes*, yet are *blind*, and cannot walk, but as they are led.

238.

Friendship is the chiefest com-

fort

part of life, but to *multiply* friendſhips, and for one man to joyn himſelfe in *many*, is *levity* and *danger*. For no man that is wiſe, will give *many keyes* of *that cabinet* where his chiefeſt *wealth* lies.

239.

The firſt *ſtep* of that *ladder*, by which a Chriſtian man *aſcends* to *Heaven*, is *humility*: and he who means to *over-leap* that, and ſo aſcend by *the reſt*, ever *miſſeth* them, and *tumbles* back with his preſumption.

240.

Thoſe are farre from *ingenuous diſpoſitions*, who for their *owne ends* will *comply* with *ignominious* and *baſe perſons*.

241.

To *servants* I would *give all lawfull liberty*; as upon all occasions to be absent from my service. But I would not suffer them to *take* it: for if they finde a *remisse hand* upon them in *one* thing, it will ingender *insolence* in *all*.

242.

'Tis not the *plenty* of *meat* that *nourisheth*, but a *good digestion*. Neither is it *abundance* of *wealth* that makes us *happy*, but the *discreet using* it.

243.

The *interchanging courtesies* of *Friends*, is somewhat like the *Philosophers tenent*, that though

things may ceaſe from their *preſent being*, yet nothing is *loſt*, for it is reſolved into the *firſt matter*; and ſo againe will be produced into *other formes*: ſo what is transferred from *one friend* to *another*, is not *annihilated* and *loſt*, but is *depoſited* there, and in apt ſeaſon will *reſuſciate* to as behoovefull uſes.

244.

Diſcreet patience gives us great advantage. For when our *haſt* makes us *diſcover* our ſelves, we *warn* our *enemies* to *arme* themſelves before we meane to *ſtrike*: when on the contrary, we might with *eaſe* have *hit* in what part we would.

245.

The very *book* of the *Creatures*

doth manifestly teach us that *there is a God.* If we come into a *family*, and see a decent *order*, we easily resolve our selves that there is a wise *master* that *governs.* Behold the whole *world*, (which we may call *Gods Family*) and observe the *variety* of *creatures*; nay, further, their *variety* of *natures*, *preservations* and *uses*. Could all these *frame themselves* or *others*? could they *direct* themselves to their *proper uses* and *ends*, that we see God hath disposed them to? Sure, let but humane reason discourse it, and it will be evident that there must be a *God*. How then is it that *infidelity* is so *generall*? Certainly it is the *curse* of *Adam's disobedience*, that he, who had so great a measure of *knowledge*, and *sinned* against it, should be *punished* both in *himselfe* and *posterity* with *Atheism*

ſinne and *ignorance*. And as *infidelity* is the *greateſt ſinne*, ſo for God to *give* a man *over* to it, is the *greateſt puniſhment*.

246.

It is more honour for a *woman* to *deny* the *undue deſires* of a *wanton lover*, than to have *thouſands enamoured* with her *beauty*, or other her *naturall graces*.

247.

A man hath *two eares*, and but *one tongue*, they ſay it is, becauſe he ſhould *hear twice* before he *ſpeak once*. A man hath likewiſe *two eyes* given him to look on *both ſides*, before he *goe forward* in any enterprize.

248.

There are many that have *ſold* away their *own* proper *names*, which they have received from a long ſucceſſion of *Anceſtors*; and *bought* others with the additaments of *greater fortunes*. In my apprehenſion a *parricide* of the *largeſt extent*, not of *one parent* (which all eſteem *horrible*) but of a *whole line*. And more *unpardonable* it is in the *eldeſt*, or *Heire* of the *Houſe*, than in any of the *reſt*; becauſe both the *name* and *wealth* of the family is intruſted to *Him*: and what God hath done to divers families for a *puniſhment* of *ſin*, (that is, to *blot out* a *name*) *he willingly* and *covetouſly* pulls upon *himſelfe*. Beſides he calls himſelfe by an *improper name*, which gi-

ven

ven by *another*, he would esteem to be an ignominious *nick-name*.

249.

It is seldome that any man doth *hurt* himselfe by *patience* or *silence*; but by *hasty revenge* many have *undone* themselves. What if there be *just occasion* to be *angry*? yet ever it is best to stay till the *heat* of our *passion* be over, because we may *erre* in the *measure*: and there is no *time lost*; we may, if there be just *occasion*, be angry *afterward*.

250.

A *good name* is as a *precious ointment*; and he, that lives *without*, it *stinks above ground*.

251.

In a man of *Affaires* these things are required. *Honesty*, not to *wish* or *desire* any thing but what is *just*. Sound *judgement*, to discerne what is *profitable*, what *inconvenient*. *Dexterity*, to *use opportunities* that result in all affaires. A *friend* (to advise with) that's *secret*, who may *confirme* him in a *well-chosen* course, and *informe* him if he *mistake*. *Constancy*, to *proceed* in what he hath undertaken upon good grounds. Lastly, *patience*, to endure all the *mishaps* that could not be *foreseen*, nor humane wisdome *prevent*.

252.

Both *the wicked* and the *godly* *feare Gods judgements*, and by them

them are *deterred* from *evill* actions. But the latter (as *much*, if not *more*) live *ſanctifiedly* out of conſideration and ſenſe of Gods manifold and *Fatherly mercies* towards them: the *other* never reſpect them at all.

253.

In true morality it is *better* to *love* than to *be beloved*. The *one* is of more *fame*, *this* of more *ſubſtance*: *that's* the concurrent act of *others*, this my *owne probity*.

254.

It is wiſdome in a man *ſo farre* to inquire of *other mens buſineſſes*, as may inſtruct and *enable* him for his *owne*: yet by no meanes to *intermeddle* or *intereſt* himſelfe, no not by *others intreaty*, but upon

very good *occasion*; as for *publick benefit*, or *private charity*, or nearneſſe of *alliance*, or dearneſſe of *amity*; and in *all* theſe with good *caution* too.

255.

As in *diſpute* the falling into *one abſurdity* produceth many *more*: ſo in *buſineſſes one miſcarriage* ſinks it ſelfe preſently with *many inconveniences*.

256.

There is no *fire* ſo *ſmall*, but would burn up *all* the *combuſtible matter* of the world: nor no mans *deſire* ſo *feeble*, but if he continually ſeek to *pleaſe* it, would at laſt *ingroſſe all* that could be had, and never *extinguiſh*, till *nothing more* could be *found*.

Men

257.

Men, who *chiefly intend applause* in their *actions*, commonly *misse* it; but those *seldome* doe that *principally intend* their *action*. For he that will *win* the *game*, must look more upon the *mark* than the *money*. If he *hits* the *one*, he *takes* the *other*.

258.

A man of a *froward disposition* is like a *hedge-hog*, set so round with *prickles*, one knows not *where* to *stroke* him.

259.

The first *beginning* of a *good Christian* is *to desire to have good desires* to be implanted in him: and this *little graine* through

through Gods blessing will grow to be a *great tree.*

260.

He is a man of *feeble minde,* that shall *torment* himselfe for the perverse *frowardnesse* of *others.*

261.

There is not any thing doth more *mischiefe* in *marriage,* than when the *one maketh much* of any who hath *injured* the *other.*

262.

Much is the *knowledge* that is gotten by discreet *arguing* and *opposing* of reasons: but when it grows to *contradiction,* there is not a *greater ill.*

The

263.

The *equanimity* of the *minde* (in which consists the *happinesse* of man) being *once lost*, is with much *difficulty redeemed*. As *sleep* being *broken* by disorder, is with *much adoe recovered*; so our *quiet* being *distempered* by *passion*, is *hardly resetled*.

264.

That man that often *weighs* his *owne actions* towards *others*, and with what *affections* he did them, will enable himselfe the better to *conceive* of *other* mens *intentions* towards *himselfe* in their affaires; whereas those men that expect that all *others* should court *their interests*, never consider how *they* behave themselves to *others*.

The

265.

The lazy mans life is the most tedious, and most perplexed of all mens. For *industrious* men have both the comfort of *effecting* their *purposes*, and by their providence have *prevented* those *calamities* (either in part, or altogether) which humane condition is liable to; and which fall impetuously upon the *slug-gard.*

266.

It is the part of a *discreet* man not to enter upon an affaire of consequence *hastily* or *inconsiderately*, and of a *religious* man, not to doe any holy action without *preparation.* For the *meditations* of the heart should precede the *words* of the mouth.

mouth. Therefore no way commendable is the course of those, who in *prayer* and *preaching* follow (as they call it) the present *dictate* of the *spirit*, but rather indeed of their *own fancy*: and is to be accounted *vain presumption*, and not *spiritual excellency*, as they would have it.

167.

There are many who are much *disturbed* at other mens *buffooneries*: a great *defect* of *judgement*, to *envy* that which we should rather *scorn* or *pity*.

168.

Unhappy they are, who never *know* their *friends* but when they are *gone*; First, in *losing* the *comfort* of them, when they

they *may have* it; next, in *desiring* and *wanting* them, when they are *past hope* of having them.

269.

It is as *absurd* and *weak* to endeavour ones selfe to a sweet *converse* with those that are *froward*, and to be *sharp* with those that are *gentle*; as to *give* to an *importune beggar*, and *deny* bounty to a *modest* man that *wants*.

270.

The *sluggard* if he could truly apprehend the sweet *content* that *endeavour* brings, would *loath* his *nest*; who to *avoid labour* lingers out a *tedious life*.

271.

It is not the *germane* that is grow-

successfull, but the *inward proportion* that sets it forth: nor is it *abundance* that is our *blessing*, but a *minde fitly disposed* to our condition.

272.

If I goe the *right way* my self, it were absurd to *deviate* upon *any* occasion. And sure, he, that composeth his life to a *regular, honest course*, needs not care for the *exception* of any. For those that are *likewise honest* I shall *meet*; and those that *are not*, I desire not to *finde*.

273.

Religious love is like *Solomons sword*: It trieth whether our love be like the *naturall mothers*, that would not have a *division made*, or the *false mothers*, that would

would have the *child divided*: The *pious heart wholly devotes* it selfe to *God*; but the *carnall* and *hypocriticall parts* it with *God*, and its owne *pleasures* and *advantages*. This scrutiny Religion makes,

274.

That which in *inconvenient times* may be *convenient*, in *convenient times* is often *inconvenient*.

275.

If it be with *obedience* to the *chief Magistrate*, a man ought to carry an *honest* and *faithfull heart* to the *common right*, and his *private inheritance*. And it is to be granted, where there is no *offence* committed against the *law*, there is no *guilt* or desert of *punishment*.

The

276.

The *wisdome* of those *young men* is excellent, who by *providence* and discourse of *reason* do so order their affaires, that they lay not till *necessity* or *experience* force them to use that order, which wise *foresight* would much sooner have taken.

277.

They are much *deceived*, who conceive that by their *owne abilities* they are able to act in *every affaire*. But the truth is, that he is the *wise man*, that knew to make *able men* his *Instruments*.

These

These two Meditations following, with the Verses, were written by him not long before his Suffering.

GOds *secret Will is unknown* Whatsoever it be, his name be magnified. My *duty* is to walk by the *revealed* and acknowledged *rules* of his *Truth*, and the received *precepts* of *vertue*. Which though through my *frailty* I have not practised so well as I *should*, and as I wish I *had*; yet never shall the *fear* of *death* (by his divine and gracious assistance) no not in the *ugliest shapes* attired, *daunt* me from *asserting* them.

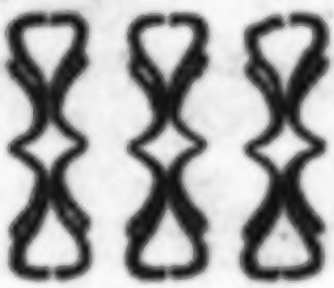
I know my *cause* is *good*, and that my *sufferings* answer not the *value* and *worthinesse* of it. I know that my *Redeemer liveth*, that

that *died* for me. Most willingly I die for his *Truth*, and for acting my *duty* to his *servant*, the *King*, whom He had placed here upon his *terrestriall throne* amongst us. I know and believe that *to dye is gain*, the gaining of an *immortall* and *incorruptible life*, with *eternall felicity* in the sight of *God* my *Saviour*, and his blessed *Angels*.

My Saviour *the* Crosse sanctifi'd,
My King *the* Block *hath* dignifi'd.
Crosses *nor* Blocks *I do not* fear,
Sanctifi'd, Dignifi'd *they are.*

Gloria Deo in excelsis.

CERTAIN
LETTERS
Written to ſeverall
PERSONS.



Anno Dom. 1655.

CERTAIN
LETTERS
PERSONS

SIR,

THe sad and desperate condition His *Majesties* Sacred *person* is in, hath filled me with much greater *anxiety* and *disquietnesse*, than hath been usuall to me since these *unhappy times*: And it is not often that I think of any thing else, but what *may*, or *ought* to be done in order to the *preservation* of *it*, as a *Christian*, as a *Subject*: For I believe *both* dutyes are inseparably *conjoyned* in this occasion. The inquisition after this led me into the consideration of *Gods dispensation* of *times* and *seasons*: and that as *those* are not to be neglected, wherein there is *freedom* for our *active duty*; so neither *these*, wherein there is appearance of little else remaining, save only for others to be encou-

raged and revived by the *passent*. (And truly I doubt not but the *divine goodnesse* will act for our good ends, by our Christian readinesse for *sufferings*.) And as it is thus with *times*, so also it is with *persons*: some are rather or more decently *qualified* for this than *that*, at least to give *example* and *authority* to it.

These cogitations drew from me the *considerations* herein inclosed; which I have addressed to—— because I assure my self much of your *gentlenesse*. I have already communicated them to a very *learned*, *reverend* and *pious*——but I will not adventure much further in it, until I have also your sense of the *expediency* of the thing. For neither to the *reputation* of the *matter*, until it be *maturely considered* of, nor to any *person*, would I because of *inconvenience*. And indeed, if it

be so well *encouraged* by *your self*, and such *others* of like *reputation*, as it is by *Him*, it will become me afterward to be *silent* (as I conceive,) for I have a better *Heart* than a *Head* for this business. I professe I have a *jealous eye* upon the *Scots* and *Presbyterians*; who, I doubt not, would make *malicious advantages* upon any colourable *defect* of our *Clergy*. I shall adde this, that those of my profession are not *idle*, but are *confident* and *vigilant*. And truly it were a vile *shame* for us of all qualifications, if this *excellent Prince* should be *lost*, and we not able to *excuse* our selves, that no meanes was left unattempted for his *preservation*; Whom I beseech God to *comfort* and *defend*. To whose protection I also leave you, &c.

Feb. 11. 1647.

POST-SCRIPT.

I Think it gives weight and encouragement to this proceeding, both his *Majesties* late excellent *Declaration* to his Subjects; as also the *Resolution* of the *Houses* to exhibit theirs to the people. I heartily wish this were timely fitted for this *conjuncture*.

The Considerations inclosed.

THe streight *durance* his *Majesties* sacred *person* is held under, the late *Declaration* of the Army, (with which the Commons have concurred) to act without and against the *King*, puts it past all scruple, that the *flagitious* and *execrable* resolution of these men hath engaged them past retiring; and (which

is yet worse) that they cannot but proceed to the *deepest* and *utmost villanies* and *impieties*.

There is not less question of *this*, than of what ought to *succeed* it; which is, that their *impudence* must be encountred with a *Christian courage*, *zeal*, and *resolution* superiour to it: otherwise 'tis a doubt not to be slighted, that *these* men, and too many *others seduced* by them, will have a seeming cause to believe themselves, that *Theologicall truths* are more controversall, than those *Astronomicall* or *Astrologicall*, wherein *lines* and *Images* are only fictioned, to make *Schemes* for Sciences and Discourse. I am not altogether free of this scruple, though it looks so *stupendiously irreligious*.

Will not the whole frame of *Christian verity* be *shaken* (if not subverted,) in this *Nation*, when

this so *great a truth* in it shall not be vigorously averred; *That an established Magistracy is God's immediate Minister; and that he may not, cannot, with Christian profession, be deposed by those that owe obedience and allegiance to it?* I am fully perswaded that it is so *necessary a truth*, that were it tyed to the *stake*, and the *flames* about it, even there ought we to offer our selves to *vindicate* it, and *contend for* it; or else adieu *Christian-Protestant* profession.

The seed of the Church was Suffering: And shall it be lost for want of *suffering*, after it is grown to such a *perfection*; The *ancient Patterns* must be imitated, if we expect the same benediction should *preserve to us*, what was so piously and gloriously *planted by them*. I think I mistake not my measure, this error amongst men lyes not in

the brain, but in the hearts: therefore Instructions want not, but strenuous Examples of Christian zeale; which (I perswade my selfe) will most daunt them. For those believe, what they want of in truth, they supply in pertinacity.

All this considered, it is not now seasonable (I believe it was not so till now;) but because the reasons are so obvious, I will not trouble you with them) for a considerable number of our learnedst, gravest, and most pious Divines (though they exceed not the number of twenty, they will be enough) in a grave and sober manner (for those sort reprehensions, of which every day there wants not store, suit not the weight of this businesse, being rather movings of spleen than sanctity) to present unto the Houses, That a Government

eſtabliſhed is *Gods* immediate *Miniſter*, and That an attempt to *depoſe* it, as an high *impiety* againſt God, and his knowne *truth* plainly and expreſly taught us in the holy Scriptures; That his *Majeſty* is indubitably *Gods Vice-gerent* over us, and that this *Allegiance* we owe unto Him, we have atteſted by the oaths of *Supremacy* and *Allegiance*; That not any of his *Subjects* can ſtretch forth their hands *againſt Him* and be *guiltleſſe*; That they demand (according to the practice of the *holyeſt Chriſtians* in all ages) a time & place to *prove this* great *truth* they now aſſert, by evidence out of the *Scripture*, and if this be *not allowed* them, than to declare, they refuſe not to *ſeal* it by *Martyrdome*?

I do very readliy acknowldge that the qualifications for ſo great an *ingagement* ought to be

weighty

weighty and *serious*; and that to rush into *Martyrdom*, (as long as God hath left us any *justifiable humane means*) may want as much of true *Christian piety*, as it may seem of *prudence*. God hath engaged our nature to *many* and *several duties* & *function*; and each hath its *several laws* and *rules proper*, whereby they are so set on work, that each may attain their due and *proper ends*: nor is the *greatest* means alwaies *best*, when there are others, though *less*, yet *fitter*. But if I mistake not, *ventum est usque ad Triarios*: we must bring up the *Reserve*. God hath in his just judgments (upon our *Estates* and *Persons*) permitted all our *temporal* endeavours to be dissipated and frustrated; we may say, our *Van* and our *Battel* are routed, but if the courage of this our *reserve* fails us not, I hope we shal *rally* our selvs

againe about it, and by the divine goodneſſe have a *ſolre day* of it. This will *awaken all*, *encourage* the *half-ſpirited*, *corroborate* all *honeſt* and *ſincere* mindes. Methinkes I have reaſon too on my ſide, when I believe it will eaſily fall into this ſequence. All the *Clergy* of *England* (with very little exception) will ſecond ſo Chriſtian an example. Beſides, moſt *entire families* will be engaged, and ſcarce will there be *one* but will have a ſhare in it. For to this point the *Preſbyterians* will frankly concurre; divers reputed *Independents* (of whom I know ſome much valued by *themſelves*) will be joyned unto you: and even in the *Army* the Impreſſion of it will be notable. Nor can their preſent *power* prevent the expreſſion of ſo *univerſall* a ſenſe, ſo *pioufly incited*, and ſo *well warranted*. Where-

Whereby will appear *their policy*. Upon good advertisement I am assured, that they *believe* they have the *Hearts* of the *greater number* of the people, so much hath their prosperity *dazled* them: But of nothing am I more *certaine*, than that they have not the *fourtieth* man. And an *expedient* like this, to let both the *people* and *them* into a *view one of another*, I know not. And yet also would this be further prosecuted: This *attestation* would be sent into *Scotland*, and all the *Protestant Churches* and and *States* of *Europe* (for with the *others* we communicate not.) And for it I know an *expedient proper* and of *reputation*.

If this progresse of it should faile, though improbably, which hath such a politick seemingness in it; yet in my opinion, it doth not at all vitiate the *pious part* of

it: the *meanes* and *end* being throughout truly *Christian*. I say, if it should faile, yet I see not that any thing we can *doe* or *suffer*, can more than answer the *importunity* of the *occasion*, and the *necessity* that lyeth upon us as *Christians* to doe the utmost of our *duty*. How long, and with how many arts and subtleties have *these men abused* & *deluded* the people with the pretensions of their *candid intentions*, onely to preserve the *Lawes* of the Nation and the *Protestant Profession*? But now that they are possessed of so great *power*, with what *impudence* do they *confound these*, and with what *impiety* doe they *subvert this*? But since in this case *both these* do so well accord, were it not best to set this *last named* in the *front*, & to draw up the *Civil affair* to it; & though we contend for *both*, yet

to

wright under the banner of *this*, in some such manner as I have stated it, & by your wisdom will be disposed into the best Order.

I shall adde such a *consideration* more, that if it stood *singly*, yet in my opinion would justify and quit the cost of any *endeavour*, or *indurance*. That is, the unparalell'd *sufferings* of this *great Prince*; to which I know nothing *superiour*, but his *incomparable vertues*. Believe me, multitudes of men are mistaken, if in the point of his *temporall affairs*, he had not been in a much *better condition*, (though I professe not in a *good* one,) had he timely *relaxed* much of his *constancy* and *sincerity* towards the Rights, preeminencies and patrimony of the *Church*. Neither is *our* obligation but very great to him; his sufferings being for *our Laws*, so unquestionably is *our prosperity* mixed

with

with *his dignity*. Now shall this *great Personage* suffer *imprisonment*, *deprivation* of *Majesty*, *absence* of all *worldly comforts*, and minutely *hazards of life*, for his magnanimous *stedfastness* to *your* and *our advantages*; and we not struggle for *Him* with our *utmost endeavours*? *Life* were inseparable from much *infamy* with such *ingratitude*. And truly in humane reason (the utmost imployment whereof, God (I doubt not) expects at our hands) I know no *guard* for his life, but by some means or other to make it manifest how *dear* he is to his *people*, and their readiness to testifie how inseparably *united Gods truth* is with the *cause of his Majesty*. This onely next under God, must *awe Them*, *preserve Him*.

I cannot refuse to believe that this cause, as to the *Crown*, will

rise

rise againe: becauſe I ſee not a bottome or *foundation* in humane reaſon for this *ſurreptitious power* to *eſtabliſh* it ſelf in the *order* it ſeems now to point at: though I doe alſo very fully confeſſe, that *great miſchiefs* are eaſily under their power. But if theſe only were *prevented*, amongſt which the *ſafety* of *this ſacred Perſon* is of higheſt importance, we had no cauſe to *repent* of ſuch *pious endeavours*. And ſhould the cauſe of the *Crown* (with which *Gods truth* is ſo firmely *combin'd*) reſuſciate without ſuch *Chriſtian aides*, little were it to the *honour* of the preſent *Clergy*, and thoſe that now ſerve at the *Altar*: and if *redemption* come ſingly ſome *other way*, their ſhare could be little looked after (of which truly none is more paſſionately *tender* than

my

my self) nor were the *Protestant Profession* well vindicated; which (I doubt not to say) hath received a *deep wound* (but I hope not *mortall*) by the *unchristian* proceedings of these *vile* and *detestable men* amongst us.

This I have offered to your *candour*, *prudence* and *piety*, which truly I hold in great *reverence*; otherwise I would not thus have *exposed* my selfe to the *censure* of it. The *weakness* of the *advice*, at least the *unskilfull digest* of it, I shall readily *acknowledge*; but the *sincerity* and *zeal* of my *heart* for the cause to which it is directed, I shall never be *ashamed* of.

But after all this I shall make this conclusion, and I pray believe I am *serious* & *sincere* in it. Let me not be mistaken, that I should seem to *reprove* a *slacke-*

nesse

slacknesse in *those*, whom I think proper to take up this matter *of themselves*. Indeed I am not at all guilty of it. I doubt not but great numbers have been *long since ready* for this encounter; and perhaps disposing themselves to it, in a much *better manner*, than I have proposed. I have onely offered my *opinion*. Receive it, I pray, *as it is*, I may affirme, in the *weakest* part of it, not wanting some measure of a *pious jealousie* (as a *Son* of this *Church*) for this great *verity* taught and professed in it, and as a transport of that *duty* and *care* I have for the *safety* of this *Gracious Prince*, my *Master*. To which I shall add, that I have had too much *experience* in this world to be ignorant of this frequent *truth* in affairs; That in *good men* there is alwaies a *modesty* accompanying them, that oftentimes they

they *begin over-late*; And it is almost proper to them neither to *machinate*, nor to be over-hasty to *encounter wicked designs*. But, if I erred not, this is that point and article of *time*, wherein *your Order* are to manifest their full *perswasion* of this *verity in Christian Religion*; *vindicate* it as it is profest by the *Church of England*; answer the *kindnesse* and *stedfastnesse* of the *King* to the *Clergy*; *protect* that *Laws* which was *our Protection*, and is in such *imminent hazard* for it. By all which (through Gods blessing) you may lay a foundation of *reviving* both in *Church* and *State*, that which now looks so *cadaverously*.

Ma

My Lord,

It joyes me not a little, that in the late refusall of the *Lords* concurrence with the *Commons* House concerning the *triall of his Majesty*, you were there, and had an eminent share in it. The *blood* of *our Families* being *mixed*, it is a griefe to me, I could not beare a part with you in so *vertuous* and *commendable* an action; yet a large part of *contentment* in it cannot be denyed me.

You are (unquestionably) on *firm ground*. If you stir an inch from it, you fall. If you keep your *station confidently*, *magnanimously*, you are *safe*, undoubtedly *safest*; if *coldly* and with trepidation, you are *ruin'd*, *lost*. Are the *dangers great?* the *occasion*

casion is much *greater*: and the whole affair is therefore great, because greatned by *hazards* of the *highest nature* to the *publick*, to your *particular*. I have *bought experience* at a *dear* rate: but into the *bargain* I have no very imperfect *knowledge* of *these men*. Let them but meet a well-grounded and justifiable *zeal*, greater than their *misguided fury*, you shall render them *recollected*: and you have begun a *conquest* upon them, when they perceive an engaged *resolution*. Let them but see there is a *generosity* and incredible *courage* prepared to stemme the *torrent* of their *fury*, they *must*, they *will yeild way* to it.

The case of the whole Kingdome hath long been a *sad* and a *heavy* one; but now at length it is a *plain* one too. Though your *Lordships* seem at present to appear most upon the stage; the *Eclipse*

eclipse of the *King* hath very sensibly obscured the *lustre* and brightness of the *Gentry* also: And therefore it may be the easier believed, that, although the *King* at present hath very little *attendance*, and *solemnity* about his *Person*, his *Interment* must be accompanied with the considerablest part of the *Nobility* and *Gentry*, and with the demolition of *Kingship*; and the mutation of *Monarchy* in this Common-weale, together with that of *Nobility* & *Gentility*, will be attended with that of the civil & sober *distinction* of all *degrees*.

It is not uneasie to be discerned (as *elated* as *these men* are with their *Victories*) that yet there is a kind of *hesitation*, and *stop* in their *carriere*. For now the time being come, that they are to consider how they shall *retaine* and *rule* what they

seem

seem to have *gained*, they begin to perceive that there is a wide difference between *making a conquest over their fellow-citizens* (of which their own unhappy differences will lay claime to the greatest share) and *governing them contrary to their owne appetites by so small a part of themselves*: And that meanes are easilier found & readier at hand to *discompose* and *disorder* a State, than such as shall *compose* and *rule* it, especially when by *differing* to long-ingrafted *customes* and the *inclinations* of the people. Attack them in this *musing* mood, though they doe use an *artificiall confidence* that they act the sence of the *people*. 'Tis true, they are in some *present awe* of their *power*, or rather in a kinde of present *amazement* at their *boldnesse*: An expedient must be used for the people

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to resume *courage*, and to declare their *inclinations*. I need force name who are the fittest to contrive the *way*, and give the *infet*. It can be none but your *Lordships*, none will *begin* before you, and there is none but will *follow* you. Make then a *Declaration* (by a competent number of you that are readiest at *hand* (for some *haft* must be used considering the *Kings danger*) the reft will ſpeedily *follow* you) of your *horrour* and *deteſtation* to ſuch a proceeding againſt your *annointed King*, and *lawfull Soveraigne*, (your *Lordſhips* will beſt order it:) Invite all the *Clergy*, all the Profeſſours of the *Law* to make their ſeverall *ſubſcriptions* under their ſeverall qualifications. Thoſe in *London* are ready at hand, & will ſpeedily follow you. Then the *Countyes* and *Cityes* will undoubtedly

haſten *their* teſtimonies. This occaſion is ſo large, it incloſes, comprehends all *opinions*, whatſoever ownes *humanity*, will be *joyned* to you. The *paucity* of theſe *prodigious Regicides*, *Parricides* will quickly appeare as *Monſters*, not contained within the terms and limits of *humane nature*. Nor can the *power* and *vigilancy* of the *Army* hinder the progreſſe of this: Or if they attempt it, they doe *half-work*; it deſtroyes their *pretenſions*, and will irritate the people to a *revenge*. Send ſuch a *Declaration* to the *Generall* and the *Councell of Warre*. Let them ſee there is a noble *Confidence* and *reſolution* that will *back* it, and not be refuſed. Demand a ſtop of the *proceedings*, untill the people have delivered their *ſuffrages* by their ſubſcriptions. They will own you as regardfull of them for preſer-

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ving them from the imputation of so *high* a *guilt* of so *unspeakable* a *crime*, as these would impose upon them.

This proceeding (I acknowledge) is not ordinary, not exampled: but the occasion is altogether *new*, and so *unimaginable*, That (all the circumstances weighed) all histories are silent, that the like thing ever entered into the heart of man, as this intended enterprise of *these men* of the *Army*: That a *King* and a *free Monarch*, the *Protector* of our *municipall Lawes*, should, contrary to all Lawes, to our own Lawes, but yet with the *impudent semblance* of a *packed Jury* be submitted unto *triall for his Life*. To encounter this *horrid novelty* a way altogether *new* must be excogitated, & seconded with a *courage* and *confidence* above odinary. Why may not

your *Lordships* find it convenient to remonstrate to all *Kings*, *Princes*, *States*, *Potentates* and *Nobility* your disclaimure of so *foul* a matter; and desire their *assistance*, if it may be timely had, for the *preservation* of his *sacred Majesties Life*? For if that were but in a reasonable *security*, you need not doubt, but that the Kingdom hath more than means enough to *struggle* for it self, and *recover* its ancient *Lawes* and Government from such a *vertiginous* and *giddy generation*; who have the *impudence* to derive a *title* and *authority* for their proceedings from *visions* and *revelations*. Give but the people an honourable *example*, they will *follow* you, and vindicate both you and themselves from being considered as such a *silly generation*, that they should suffer themselves, to be *cozened* out of

their

their *good*, *known*, and *eſtabliſhed Laws*; and in the place of them, to be impoſed upon by *imaginations* and *Dreams*.

I deſpair not of Gods wonderfull *providence* over his *ſacred Majeſties Perſon* and *Life*: but that ſuſpends not our *endevours*, He expects we ſhould work with Him by thoſe humane means he hath left us. It grieves me, I can doe nothing elſe but *rub my fingers upon paper*: an imployment that fits not my *Genius*. Perforce I muſt doe *it*, or *nothing* And becauſe I would not be guilty of leaving any thing undone that I can doe, I have applyed my ſelf to it, and directed it to your *Lordſhip*. To whom I wiſh that all the advantages, that ever happned to any *noble endeavour*, may ſucceed, and reſt.

Tower, Jan. 9. 1648.

Yours, &c.

SIR,

THe conjectures of men are strangely *various* (yea, of the same persons) concerning the *safety* or *danger* of the *King*, my *Master*: Sometimes their *hopes*, other times their *fears* prevail most. I should be much ashamed if I were the least guilty of so universall an *inquietnat*, in so justifiable an occasion, and arising from so good a ground, as a *kindnesse* and *reverence* they owe to their *lawfull Prince*. I frankly give you leave to think (nor doe I value the inconvenience it could draw along with it) that there is not that *honest* expedient in the world to *serve Him* by, that I would not *hazard* my self in, to imploy for *Him*: nor doe I know what

earthly

earthly felicity it is, could be so *welcome* to me, as to advance a step, beyond *any other*, in my duty toward *Him*. But my *present condition* refuseth me the *ability* of any thing else, but that of *interesting the favour of God* for Him; and making my addresses to *you*, whom I take to be the *figure* that gives the denomination to the sequence of a great many *cyphers* that follow you: And therefore I doe the rather believe that a person, that *signifies so much*, will the better apprehend what weight and signification *Reason* and *Religion* have in all *humane* and *Christian actions*; and that these at last will make a *Conquest* upon all those, that act without their *Commission*.

I can hardly perswade my self into (I thinke) the too common opinion, that the extraor-

dinary *ſucceſſe* and *felicity* that hath conſtantly followed your *attempts* (who as the ſaying is, ſeem to have *hired fortune to ſerve you at day-wages*) hath *dazled* that light of *underſtanding* that formerly was uſuall to you. You cannot forget the *advantages* on the *Houſe's* part, and the *Infirmities* and *wants* on the *Kings* part, at the beginning of the *warre*; and that the complication of *many favourable accidents* on the part of your affaires, will challenge a ſhare in the *ſucceſſe*, yet is there a large room too left for your *merit* in *Martiall conduct*; and you have cauſe enough to value your ſelf upon a *better foundation*, than the *event* of *Battells*, and *ſucceſſes* in *Warre*. *Proverbiall wiſdome* is not the *worſe*, becauſe *eaſilleſt learnt*; It ſeldome happens that the

the same man is *Happy* and *wise* together. And if that lesson also be good, That *Affliction makes men understand*; it is the *Academy* in which I have been strictly disciplin'd for *seven years*; so that I must either be an *egregious Dunce*, or no ill *Counseller* for you; there being a Person scarce to be found, that hath under so dangerous a *temptation* of *seeming prosperity*; and therefore fittest to be advised and *counselled* to *sobriety* and *wisdome*. Of this I doe assure you I doe so little repine at your *prosperity*, and easie opportunities of *fixing* your selfe *securely* in it, that if you doe as much justifie your love to the tranquility of the Nation by a discreet *uniting* the *King* and his *people*, as you have been instrumentall in their long *separation*. I shall prize your *pru-*

dence, *courage*, *industry*, and *sobriety*, at as high an estimate, as the sufficientest wit can deliver it in language.

I doubt not, but both of us are easily agreed in this point; That *successe legitimates not a quarrell, nor the power which supports it*; Neither are the Instruments of the *calamity* of a Nation thereby *justified*. We cannot but remember and observe, that it is no more than the *filthiest* and *imperfectest creatures* have heretofore effected, which have *driven people out* of their countreyes, made *desert* Islands extreamely *fertile*. Have not *Frogs* and *Locusts* desolated *Empires*? and other *vermine* ruined great *Cities*, and large *Territories*? By these meanes God magnifies his owne Power and Justice: the *Instruments* remaine but what they were, their

their nature and quality not *changed*. But in the acts of Gods Grace and favour to those, who have been instrumental in *destructive practices*, there is a mutation of *qualities*; an ejection of those *vicious*, and an infusion of contrary *graces*, and those affects and appetites, which are *necessary* and *connaturall*, but *misguided*, are by his goodnesse *guided* to *good ends*. And thus was *Saul* from a furious *persecutor* transformed to a zealous *Professour*; from a *destroyer* of the *Church*, to a *Master-builder up* of it. No doubt but God in both had his ends, by and upon Saint *Paul*: and from my soul I wish it, that *your* case may have a similitude with *his*; that of *him* in the *Spirituall* affaire, (which was the function to which he was separated) you may be a

resemblance in the *temporall*; and from a *destroyer* (by Gods goodnesse) rendered a *restorer*. This in passage to those other considerations I intended to you.

That which weighs most, and lyeth heaviest upon mens hearts is, the *fear* of the *Kings Person*; that the whole Kingdome may lye under the imputation of the guilt of *violence* offered to it; and that a *mutation* of the *forme of Government* shall succeed it. If this be the *end*-aimed at, then my present endeavour is to demonstrate to you, how humanely *impossible* it is to *attain* unto it. First there is no *example* (the necessary circumstances observed) that encourageth such an endeavour. For examine *all* the *Stories* of all *States*, and you will not finde so much as *one instance* (I pray observe how

how I propose it) that ever *any people within the fifth degree* (I might double the proportion) as we of *England* are, or in the *same degree* so *spacious a territory*, were ever transformed from a *Monarchy*, to an *Aristocracy*, or *Democracy*. Some *Cities* and *petty Principalities* have sometimes suffered a *change* to those Formes; and from thence have arrived (yet not without desperate, *intestine seditions* and *vexations*) to a great *Puissance*: The *people growing up* and increasing with the *widening of the State*, the Governing by *multitudinous Councils*, through constant habit and practice, hath not alwaies ill succeeded. But to attempt to introduce such a forme (which is so *vitrious* and *brittle*, and so easily carryed into *distemper*, *tumult* and *multitude*, being scarce

scarce separable) upon such a *huge masse* of *people* as we of *this Nation* are, and altogether *unexpert* and *undesirous* of it, the matter it self in reason will be found manifestly *repugnant* to, and not *susceptible* of such forms; nor is there a *pattern* to be found, to give any light of *direction* for the managing of such a designe. Reasons may be deduced from the accidents happening *this Parliament*, which well weighed and pondered, will afford matter more than enough to clear this question. Something *like* an example may be produced (though rarely too) that large *Monarchies* have been *cantonized*. But that (I thinke) few have any *jealousy* is intended.

The next considerable is, That the *change* from the ancient and long-established *rule of Gover-*

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sing will demolish all the received *rules of property*. And if that inconvenience be with difficulty provided for; yet the people will not expect other, but that with *new Lords* they must have *new Lawes*: And more than probable it is that the people will be shaken into such an *apprehension* of it, that they may *fall upon the Heads* of the *enterprisers*. We frequently see that people are hardly reclaimed from *customes barbarous* and *unreasonable*; how much lesse can our *Nation* (the *best civilized* the world hath known) be withdrawn from the love of *Lawes*, so *prudently constituted*, and under which they have *so long* continued, that the very *desires* of the *people* are *assimilated* into the *nature* of their *Lawes*. The *people* and the *Lawes* will alwayes be alike. Are their *Lawes Monarchicall*

narchicall, ſo will be the *affections* of the people? *Cuſtome is a ſecond nature, and in many things goes beyond it.*

Upon what *principle*, upon what *authority* muſt ſuch a proceeding be founded? It can be no other, but that the *people have the right and power to depoſe an eſtabliſhed Government, erect a new form, arraigne the ſupreme Magiſtrate, and execute Him.* Herein is all *Hiſtory* ſilent; and it will not only be diſclaimed by all thoſe you call *Cavaliers* and *Preſbyterians*, but alſo by a conſiderable number of *Independents*: The remainder then will amount to a *ſlender body* of people. So that whereas the pretence is, that the *ſenſe of the people* is acted, nothing will prove to be a groſſer *miſtake*. But this embroilment in the State, eſpecially upon *this principle*, will make all

Kings

Kings parties to the quarrell: Yea, all *States* that administer *Aristocratically*, will be throughly engaged to defend their *right of ruling*. So that there is little question but that the greatest *calamity* that can befall a Nation, will inevitably be drawn upon us, that is, a *forrain invasion*. And *Trade* (which nature seems to have designed our Nation most properly for) will be *embarred* by all *Kings* and those *States*. Nor can it be expected that permission will be given to those of our Nation to *Trafick*, who derive themselves from a *State*, from whence they shall bring the *contagion* of so *destructive a maxime* to those *rules of governing*, where they expect *commerce*. Yea, even *popular States* will abhorre so *prodigious a principle* and *proceeding*, they having been urged by necessity

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to uſe a *ſupreme Magiſtrate*, though for *time limited*, yet exempt from *queſtion* and *triall*; whereof the ancient State of *Rome* gives us frequent Examples. No man ſure is ſo mad as to ſearch *our Chronicles* for a *preſident* of this nature.

The conſideration of *Scotland* will have a large ſhare in this affair: for the *Regall Rule* can receive no *diminution*, much leſſe *alteration here*, but that it muſt make a notable impreſſion on that *State*; and can have no other event but a *diſunion* of the *Nations*; the *union* of which hath ever been ſo much *conſidered* and vehemently *deſired* by all our *prudenteſt Princes*, and by the moſt *fortunate Martialiſts* of them, (with ſo much fruitleſſe loſſe of blood) often *attempted*, yet afterward by Gods providence ſo *happily effected*,

ſettled, and in a moſt peaceable manner, to the univerſall contentment of all ſorts in both Nations. 'Tis not poſſible there can be an *union* of *Nations*, where there is a *diſſimilitude* in the nature and form of *Government*; for they will perpetually *ſtrive one with another*. Nor can *violence* upon the *perſon* of the *King* but prepare a way to let *Scotland* into a *quarrell* undeniably *juſt*, and unavoidably *neceſſary*, for the *loſſe* of their *Liege Lord* and *lawfull Soveraign*, and *unconſulted* with. To this conſideration of *Scotland* I'le joyn that of *Ireland*. 'Tis apparent that the *Army* will have more than their hands full (if *Scotland* ſlept) with the *vexations* and *difficulties* that will ariſe here at *home*. For of the *Commons houſe* (which you call) the repreſentative of the people, an

an *eighth part* remains not, with any countenance for the *Army*; nor *those* neither doth the *name* of the *Army* retain *united* to one sense: Take also into the reckoning those, who have been *expelled* the House for adhering to the *King* in this warre, which at least will be *four* or *five parts* more: the remaining part of the *Lords* have *disclaimed* to have any share in such proceeding. So that by this *Index*, of this Nation you may see the Spirit of the *whole body* of it, the *Nobility*, *Gentry*, all persons of *distinction*, and all of any *competent substance*: and I am perswaded, (besides the unsuccessfull triall that hath been made of some persons practised and learned in the *Lawes*,) even those of your late selected *Jury* or *Judges* for the *Kings triall*, will fail the *promoters* of it. Indeed all things refuse them;

them; and doubtleſſe ſo will you too, when *calmly* and *recollected*-ly you ſhall caſt your eye upon ſo *horrible* a *ſpectacle*, you cannot let it long reſt there. We then thus *turmoil'd* and *diſquieted*, *Ireland* will be left to *it ſelf*; or rather worſe, a prey to a *forraign Nation*: a *large* Kingdome, the *fertileſt* ſoile of the *Northern* parts of *Europe*, happy beyond *England* for *number* and convenience of *Ports* and *Havens*: ſo that inevitably with it the deſtruction of the *Empire* of *this Nation* over the *Seas*, and the ceſſation of *trade* muſt enſue; and after it, unſpeakable *miſery* and *poverty* to our Nation, and eternall *infamy* to the *cauſers* of it.

Very conſiderable alſo is the *faſhion* and *ſhape* of the proceeding, which (they ſay) is intended againſt his *Majeſty*; ſo *ugly*, *monſtrous*,

monstrous, and *deformed*, that when it appeares upon the *stage* to act, the *horror* of it will *irritate* the whole *Nation* to *revenge*. What? (for it is not otherwise apprehended) that a *Councill* of *Warre* of that *Army*, that professe to act under and by the authority of the two Houses, should impose *Rules* to judge by, and *Judges* for those rules too upon *those* whom they have professed to be their *Legislators*; and that for the *triall* (by their own acknowledgement) of the *dignifiedst Person* of the *Kingdome*; therefore not more than any other *submittable* to an *arbitrary power* and *extrajudiciall proceeding*. Who is it that after this can expect *security* of *life*, or quiet possession of any thing he hath? It is said (but who almost can believe it?) that a title is derived from *Revelation* and

and *inspiration*: If it were but *talk*, it were but *ridiculous*, and would be thought so simple, that it would not be condemned as guilty of *malice*; but to act under such a notion, were a plain confession that all other *titles* are insufficient. Nay, if it be but mingled with any other *pretensions*, the *pestilent quality* of it would poyson all the rest: and, believe it, the dropping of such expressions, by the *unsobrest* of those that call themselves of your party, hath *incredibly discredited* those who are indeed *well-advised*. Away with it then, as that which will bring the *certainest* and *suddenest destruction*; as that which will *enrage* the whole *Nation* to a *furious vindication* of *themselves*, from being considered as such a *silly generation* of *people*, that should be cousened out of

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their *good*, *known*, and *eſtabliſhed Lawes*; and in the place of them, ſuffer themſelves to be impoſed upon by *imaginations* and *Dreames*, which every morning muſt be declared to the *foregoing nights legiſlative power*. The *people* doe already take themſelves to be ſcornfully mocked, that they muſt be *ſtigmatiz'd* with the *defamation* of ſo *impious* an act, as a violence offered to the *life* of their *ſacred* and *anointed King*; and that the act of ſo ſlight a part of their *Truſtees* muſt redound to their *ſhame*; who ſhunning the light of *eſtabliſhed Rules*, which would have guided them, (the *paths* they expected they ſhould have walked in) doe in this ſo *palpably* wander from their *truſt*, and the ſenſe of thoſe who truſted them; and that ſo inconſiderable a *part* of them

ſhould

should set up a *figment* of *fancy* to be *idolized*. Consider the *Commons House* (if yet it may be so called) allow (which cannot be refused) the *Knights* to be the *Representatives* of the *Shires*, which truly is the main of the *people*, you shall not finde *Knights* for the *tenth County* in *England*, I am perswaded, not a farre smaller proportion: Is it then possible that men shall believe against *sense* and *evident demonstration*, that the *people* incline to you; nay, that they are not *diametrically* opposite and bent against *you*? We read that *God*, as an expression of his *gracious favour* to his *Church*, hath promised, that *Kings* and *Queens shall be nursing Fathers and Mothers of his Church*; but that his *Church* should set up new formes or any formes of triall, to execute their owne

Kings

Kings and *Queens*, is *monstrous* and *unknown* to *Religion*, is lesse than an *idle* dream, 'tis the *fiction* of a dream, and so it will be esteemed not deducible out of the *sacred Scriptures*; *defamatory* to the *Christian profession*, and the neareſt way to introduce *Paganisme* or *Mahumetanisme*, their *Prophet* practising such *deluſions*. So that hereby, as *Christians*, is all *Europe* engaged, as *Protestants*, all of our beliefe, either in this or other *Nations*.

The laſt conſideration that impedes the mutation of the *Government* is the perſon of the *King*: which we finde doth unavoidably mixe it ſelf with all the former conſiderations; ſo that the *diſcourſe* of the one, will not be without the *aide* of the other. Yet this following hath ſomewhat more in it. 'Tis *This King*, ſuch a *King*, ſo

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conspicuously vertuous and *sufficient*; therefore (it must be acknowledged) that hath a *right* apprehension and *clear* vision of the true Interest of *Kingship*, which is the *peace* and *prosperity* of his *people*; A *Prince* of *undaunted resolution* and *clear courage*, therefore not *vindicative*, and farre above *base* revengers. Example me in any one person, of any *vindication*, or disrespect, that the *King* can be charged with.

I'le give you many instances of his *placability* and *readiness* to be reconciled (let me in a short *parenthesis* give you this advertisement; *Revenge* is to be doubted from the *people*, not from the *King*; He alone must be, can be, your security; upon such a *Prince* you may rely:) A *Prince* of exemplary *devotion* and *sobrie-*

ty, therefore dear to all *persons* so qualified. 'Tis *This King*, during whose happy dayes, (no less than 17. years) in which he *quietly* possest and ruled the *Sceptre*; such an inward *tranquillity* was joyn'd to such a *security* from without, and both accompanied with such an *opulency*, that no *period* of *like* time, with the *like* felicity, have the former ages delivered over to us. And it is no *impertinent* question to ask; whether ever any other *Nation* ever enjoyed the like. I am perswaded (and that upon no ill grounds of conjecture,) were it in the *power* of the *Nation* to select out of the *Catalogue* of all their *Kings*, the Spirit of which of them they would have rest upon this; if they wished *Him* the fortune of *Henry* the Fift, Yet they would not refuse his own

vertues,

vertues, for the most *signall* of any of the *former*: So notable an impression doth the memory of the peaceable *part* of his *Reigne* make upon the affections of his *people*: And such an *horrour* and *aversion* hath the disquiet thereof wrought in them to any other *form* of *rule*, that they look upon their *tormentours* as *Salamanders*, that only live and are cherished by the *flames*, that have *scorched* them. Is it not now high time then to stop and make a halt? Is there not enough done to satiate the *vanity*, and quench the *thirst* after military *renown*, when you have vanquished your *Compatriots* and *fellow Citizens*, and under such a *Prince*?

Look upon the *brink* of what a dreadfull precipice you are; and let this last, and those other considerations be *seriously* re-

volv'd by you: To which being added those weights, which your own judgement can cast into the *scales*, undoubtedly you will see that there is a *wide* distance between making a conquest over a people, (of which their own differences will lay claim to the greatest share,) and governing them contrary to their own *appetites* by so small a part of themselves; and that means are *easilier* found and *readier* at hand to *desolate* and *disorder States*, than such as shall *compose* and *rule* them, various to long ingrafted customs, and their own inclinations. *Invisa Imperia nunquam retinentur diu.* Hated rule is never long-lived. Me thinks you cannot well avoid the observation that the most *perspicacious* and *sagacious persons* of your party, who with a wonder-

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full *ſtedfaſtneſs* and *undiſmayed-neſs* have kept company with you in your *counſels* and *affairs* and in the greateſt hazards (for' you have not alwayes been without ſuch,) doe herein, and in this *action*, and in this higheſt time of your *power* and *proſperity*, not only make a ſtop, but avowedly withdraw themſelves, and declare *againſt* it; no doubt but very evidently foreſeeing the *fatality* of ſuch an *enormous* and *unparalell'd attempt*. But the *imagination* that ſome have, that this deſigne will be carryed on by diſpatching the *King* out of the way, excluding the *Prince* and *Duke* of *York* (both now out of the Realme) and ſetting up the *Duke* of *Glouceſter*, untill the *people* are better *ſeaſoned* by this *new faſhion* of *Government*, is ſuch a *mockery*, that it cannot

be believed, but the moſt *purblinde underſtanding* will ſee all the *ſhapes* of the *deſigne*, when it ſtands but behinde ſo *ſlender* a *thred*. This will not doe the feat, nor will the *people* of this *age* be ſo deluded: wherein there are but *too many* (for the publick peace,) that underſtand *Arts* and *policies* of *State*, or, at leaſt, would have it ſo thought.

Upon the proſpect of theſe foregoing conſiderations, (and there want not others important) draw a ſhort ſtate of the whole affaire; and it will be thus, or little otherwiſe. At the preſent, you of the *Army* ſtand *high*, but *naked*, *unloved*; the bulk of the *people* that aſſiſts you, *ſmall*; they are, to ſpeak of, all in one *cluſter*, the *Army*; and that not all *ripe* for ſuch *deſignes*: through the Kingdom they

they are so *thinly disseminated*, that the appearance of them by the eye is scarcely *discernable*; and lastly, to deale frankly with you, (because their temper in your affaire, will make a notable impression,) for the greater number a *vertiginous* and *giddy generation*, that will never suffer *quiet* to *themselves*, *you*, nor *others*. The *opposites* to these, are the most *prudent constituted form* of Rules the World hath knowne; a *vast number* of people wedded to it, the matter therefore irreconcileable, no *example* friendly to you, all *Potentates* made parties against you; the certaine *disunion* of *Scotland* with *England*; the *dammage* and *infamy* for the losse of *Ireland*; the *defamation* of *Christian Religion*, more especially of the *Protestant* Professors,

ſeſſours; and laſtly, the perſon of a moſt *Excellent Prince, loved, reverenced*, and *deſired* by the generality of his people. Beſides all theſe, and others that are obvious to the commoneſt underſtandings; truſt me, no mortall man can have a previſion of the future *vexations* which ſuch a *Regicide*, ſuch a *Parricide* will bring to the *perſons*, *affaires* and *deſignements* of the *Army*; if a prognoſtick may be made by the rules of *Reaſon*, by the conſtant *courſe* of humane actions, by the *conjunction* of the *preſent affaires* of this Kingdome. It is the certaine *expectation* of all ſober men, that *Jacob* followed not *Eſau* cloſer by the heel, than the *Armies deſtruction* will that of ſuch an *inhumane act* of *violence* upon the ſacred perſon of *the King*. What then, in the name

name of God, is it that hinders you, answerable to *reason*, suitable to *duty*, and agreeable to *piety*, from making haſt to joyn your ſelfe to the *Law*, and to agnize *that Prince*, whom the Lawes and Ordinance of *God* have ſet over you? Obey then the *municipall Law* under which you were *borne*, that hath *nouriſhed* and *cheriſhed* you; *reſtore* it, *promote* it all you can; reverence *that Prince*, into whoſe cuſtody God hath committed both the *Lawes* and *your ſelfe*: who, I doubt not, will finde it moſt conveniency to imploy *your ſelf*, and the *ſobreſt* of your *party*, in the eminenteſt adminiſtrations under Him: And verily I wiſh it. Nor doe I think it in any degree reprehenſible for you, or any other to obſerve the *Phyſicians rule*, *Accipe dum do-*

Her; take this *opportunity* of the present *anguish* of the *King* and *Kingdome*; *restore* it to its former habit of *quiet* and *peace*. There is none that will *grudge* you such *sober commodity*, as may arrive to you by it. But with such manner of discourses I will not detaine you, least I should thereby mis-lead you into a false opinion of *me*. My *principles*, according to the temper of these times, are very remote from *selfe-safety*, ; or to imploy *ungenerous flatteries* for it. Know this assuredly, that I firmely believe, that an established *Magistracy* is *Gods* immediate *Minister*, nor can it be *deposed* by those that owe *obedience* and *subjection* to it, without the highest guilt of *impiety*; And that this is a verity so plainly held forth to us by the *sacred*

Scriptures,

Scriptures, (as an Ordinance imployed by God, for the manifestation of his *power* and *goodnesse* in the conservation of humane *communion* and *society*,) that the *consciencious sufferers* for it, may expect a Crown of *Martyrdom* by it. That *this Government* is a *Monarchy*, and his *Majesty* the *right and lawfull King*, hath not a colourable objection to gainsay it. Read the Act of Recognition 1 *Jac.* calmly done by the whole *Parl.* and unanimously pursued by the whole *Nation*, at a season & opportunity that might have encouraged *pretences*, if any could have been found. How happens it that the *lawfulnesse* of *Regall rule* is questioned? Search the Scriptures: God it is that owns their *Charter*; He it is that *gave* it them: *Per me Reges regnant*,

(Prov.

(Prov.8.15.) not *per nos*: 'Tis no *plurality* they hold by. Where *Solomon* ſpeaks in the perſon of the *eternall wiſdom*, thereby to advertiſe us of (no doubt) greater *reverence* and *circumſpection*. God himſelf appoints *Moſes* the firſt *Prince* of the politick State of the *Jews*; after him *Joſhua*, &c. Is it the *title* and hereditary *ſucceſſion* of Kings you look for? See then, God himſelf chuſeth *Saul*: afterwards guides the *lot*; laſtly, follows the *publication* and acknowledgement of the people. Afterward God *rejects that Dynaſty*, and by eſpeciall command fixeth *David*; whom, by like appointment, *Salomon* ſucceeds: and from him continued that family in the rule, in the *eldeſt ſon* of that Family. Yet is the perſon ſo *ſacred*, ſo *delicate*, that

that no *violent hand* must come near to approach it. Wherein are the Scriptures more plain and expresse than in this particular, *Touch not mine Anointed?* *David*, before he was a King, and persecuted by a King, *who can* (saith he) *stretch forth his hand against the Lords Anointed, and be guiltless?* 1. Sam. 24. 5, 6. Multitude of texts there are that both justifie the *dignity*, and enjoyn *reverence* to the *person*. And conformably it hath been the avowed *doctrine* and *practise* of the *Church* in *all ages*, even under *Heathen Princes*. 'Tis an argument too copious for a paper to contain the reasons and instances for it; rather indeed it is too *manifest* to be disputed. Hath not God coupled the *fear* due to *Himself*, with the duty of *reverence* toward the *King*?

Prov.

Prov.24.21.22. *My Son, Fear thou the Lord and the King* (in conjunction:) *meddle not with them that are given to change.* Mixe not with such *machinators*; for a *like end* shall be to the offendours against both, *Destruction.*

Sir, my conclusion shall be very *plain*, because you may thereby be the better assured of my *sincerity* in all the rest. The *ancient constitutions* and *present Lawes* of this Kingdom are my *inheritance* and *Birth-right*: if any shall think to impose upon me that which is worse than *death*, which is the *profane* and *dastardly* parting from these Lawes, I will chuse the *lesse* evill, which is *Death.* I have also a right in *Kingship*, the Protectour of those Lawes; *This* is also, by a necessity and conjunction with

with that other, *dearer* to me than *life*. And laſtly, in *This King* is my preſent right; and alſo obligations of *ineſtimable favours* received from him. I would to God *my life* could be a ſacrifice to preſerve *his*. Could you make it an expedient to ſerve *that end*, truly I would pay you more *thanks* for it, than you will allow your ſelf for all your other *merits*, from thoſe you have moſt obliged, and dye

Your moſt affecti-

onate Friend.

Poſt-

Post-script.

SIR,

I Adde this *Post-script*. When with the most unheardof, and highest *violation* of all *Lawes* humane and divine, of *Morality* and *Sanctity*, both upon the *person* of the *King* and *municipal Lawes* of the Kingdome so *execrable* an *Act* is perpetrated, let the *profit* of it to the Actors be summed up, it amounts to nothing more than this, That a *King* is escaped out of their present possession; but the *succeeding King* obliged by all the tyes of *Religion*, *Nature*, *Duty*, and *Honour*, encouraged with

with all the *irritations* of *this Nation*, *Scotland*, and *Ireland*; fortified by the *Intereſts* of all *Chriſtian Princes* and *States* to animate and aide him, for his revenge upon the *Actours*. I am not guilty of ſo implacable and inveterate *malice*, as to wiſh that the *contrivers* of this *villany* might purſue a counſell that ſhall draw ſuch *ſharp revenges* and infallible *deſtruction* upon themſelves: But truly I thinke that thoſe, who have been, or are their *verieſt Friends*, and who have any light of *underſtanding* or motions of *conſcience*, will never forgive them ſo outragious a *folly*, *madneſſe*, and *wickedneſſe*. I muſt confeſſe the preſent *proceedings* torment me with *terrible apprehenſions*: but truly I cannot make my ſelfe believe, that God will permit

the

the *Devil* to draw *Christian Protestant Professours* unto the consummation of so *detestable* and *impious* a *Fact*. God of his infinite mercy *prevent* it.

Enclosed in a Letter, thus.

SIR,

THis *short* Letter hath no other *errand*, but to excuse that *longer*, which is inclosed. I pray read it over, though it comes from a person that is not proper to *apply* himself to *you*; and using an instrument (a *penne*) not suitable to my *Genius*.

Genius. But believe it, 'tis the *extremity* of this *present occasion* extorts it from me. God *guide* you, and *reeall* you, if you are engaged in this *horrid proceeding*, I rest,

Tower, Jan. 15.
1648.

SIR,

Your humble Servant.

A Letter written to his Lady *the day before his Suffering.*

My dearest Life,

MY greatest care in relation to the *World* is for thy *dear self*: But I beseech thee, that as thou hast never *refused* my *advice* hitherto, doe thou now *consummate* all in this one. And indeed it is so important both for *Thee*, *Me*, and all our *Children*, that I presume *passion* shall not over-rule thy *reason*, nor my *request*. I beseech Thee again and again, *moderate* thy apprehension and *sorrowes* for me; and *preserve thy selfe* to the benefit of our *dear Children*,

dren, whom God, out of his *love* to us in *Christ Jesus*, hath given us: And our dear *Mall* (in the case she is in,) and our comforts in that *Family* depend entirely upon *thy preservation*. I pray remember that the *occasion* of my *Death* will give Thee more cause to celebrate my *memory* with *praise*, rather than to consider it with *sadnesse*. God hath commanded my *obedience* to the *fifth commandment*; and for acting that *duty* I am *condemned*. God multiply all *comforts* to thee. I shall leave Thee my *dear Children*: In them *I live* with Thee; and leave Thee to the *protection* of a most gracious God. And I rest

Thy, &c.

Another written the ſame day He Suffered.

My *deareſt Life*,

MY *eternall life* is in *Chriſt Jeſus*, My *worldly* conſiderations in the higheſt degree *Thou* haſt deſerved. Let me *live* long here in thy dear *memory*, to the comfort of my *Family*, our *dear Children*, whom God out of mercy in Chriſt hath beſtowed upon us. I beſeech Thee, take care of thy *health*. *Sorrow* not *unſoberly*, *unuſually*. God be unto *Thee* better than an *Husband*; and to my *Children* better than a *Father*. I am ſure, He is *able* to be ſo, I am confident He is graciouſly pleaſed *to be* ſo. God be with *Thee*, my

my moſt *virtuous Wife*; God multiply many *comforts* to *Thee* and my *Children*, is the fervent *prayer* of

Thy, &c.

A Letter to Mr. E. S.

from a reverend and grave Divine.

SIR,

I Hope this paper will finde you upon your *recovery*. You have my daily and hearty *prayers* for it; not ſo much for your *own ſake* (for I doubt not but it would be much better for you, in regard of your *ſelf*, to be

diſſolved

dissolved and *be with Christ*) but in the behalf of the *Church*, your *friends*, and *poor Family*: to *which* notwithstanding be assured, God will be mercifull, howsoever he disposeth of *you*, either for *this life*, or for a *better*. But if you live (as I pray and hope you will) you shall doe very well to write the life and death of that Noble *Lord* and Blessed *Martyr*, who professed at his death, *that he dyed for the fifth Commandment*: and to dye in the defence, and for the testimony of any *Divine truth*, is truly and properly to be a *Martyr*.

That which I can contribute towards this work is, to communicate some few observations I made of him and from him, before and after his *Condemnation*. I was severall times with him,

him, and always found him in a very *chearfull* and *well-composed* temper of mind; proceeding from true *Christian grounds*, and not from a *Roman resolution only* (as his *enemies* are pleased to speak of him.) He told me often, It was the *good God* he served, and the *good Cause* he had served for, that made him not to *fear death*: adding, he had never had the temptation of so much as a *thought*, to *check* him for his engagement in *this quarrel*: for he took it for his *Crown* and *Glory*; and wished he had a greater *ability*, and better *fortune* to engage in it.

After his *Condemnation*, and the afternoon before his *Suffering*, we were a great while in private together; when, *bewailing* with that sense which be-

same a *true* (and not *desponding*) *penitent*, the *sins* of his *life* past, the *greatest* he could remember was *his voting my Lord of Straffford's death*: which though (as he said) he did without any *malice* at all, yet he confessed it to be a very *great Sin*; and that he had done it out of a *base fear* (they were his own words) of a *prevailing party*: adding, that he had very often and very heartily *repented* of it, and was confident of Gods *Pardon* for it. Then he told me, he had a great desire to receive the *Blessed Sacrament* (so he called it) before he dyed the next morning: asking what *Divine* of the *Kings party* I would recommend to him. I replyed, that (though many were more *worthy*, yet) none would be more *willing* to do him

him that ſervice than *my ſelf*. Which he accepting very kindly, told me he durſt not *deſire* it, for fear it might be ſome *danger* to *me*. After this, and ſome conference in order to his *preparation*, both for his *viaticum* and his *voyage*, the *Sacrament* and his *death*; he deſired me to *pray* with him. Which after I had performed, and promiſed to be with him by ſeven the next morning, I left him for that time to his *own devotions*.

The next day I was there at the time aſſigned: and after ſome ſhort conference in order to the preſent occaſion, he deſired me to hear *him pray*: which he did for half an hour in an *excellent method*, very *apt expreſſions*, and moſt *ſtrong*, *hearty*, and *paſſionate affections*: firſt: *confeſſing* and *bewailing*

his *sins* with strong Cryes and Tears; then humbly and most earnestly *desiring* Gods *Mercy* through the *merits* of *Christ only*. Secondly, for his dear *Wife* and *Children*, with some *passion*; but for her *especially*, with most *ardent* affections: recommending them to the *Divine providence* with great confidence and assurance; and desiring for them rather the blessings of a *better life*, than of *this*. Thirdly, for the *King*, *Church*, and *State*; and lastly, for his *enemies*, with almost the same ardour and affection. After this sending for my *Lord* of *Norwich* and Sr. *John Owen*, I read the whole *Office* of the *Church* for *good Friday*: and then, after a short *Homily* I used for the present occasion, we received the *Sacrament*. In

which

which action he behaved himſelfe with great *humility*, *zeal*, and *devotion*. And being demanded after we had done, how he found himſelfe; he replyed, very much *better*, *ſtronger*, and *cheerfuller* for that *Heavenly repaſt*; and that he doubted not to walke like a *Chriſtian* through the *vale* of *death*, in the ſtrength of it. But he was to have an *agony* before his *paſſion*, and that was the parting with his *wife*, *eldeſt Son*, *Son in Law*, two of his *Uncles*, and Sir *T: C:* eſpecially the parting with his moſt *dear Lady*; which indeed was the *ſaddeſt Spectacle* that ever I beheld. In which occaſion he could not chuſe but confeſſe a little of *humane frailty*; yet even then he did not forget both to *Comfort* and *Counſell* her, and the

reſt of his friends, particularly, in bleſſing the *young Lord*, he commanded him never to *revenge* his death, though it ſhould be in his power: the like he ſaid unto his *Lady*. He told his *Son* he would leave him a *Legacy* out of *Davids Pſalmes*, and that was this, *Lord, lead me in a plain path*. For, Boy, (ſaid he) I would have you a *plain honeſt* man, and hate *diſſimulation*.

After this, with much adoe I perſwaded his *wife*, and the reſt to be gone; and then being all alone with me, he ſaid, *Doctor*, the *hardeſt* part of my worke in *this world*, is now paſt, meaning the *parting* with his *Wife*. Then he deſired me to pray *preparatively* to his *death*, that in the laſt action he might ſo behave himſelfe as might be moſt for

Gods

Gods Glory, for the endearing of his *Dead Masters memory*, his *present Masters service*; and that he might avoid the *doing* or *saying* of any thing, which might savour either of *vanity*, or *sullennesse*. This being done, they were all carried to Sir *Robert Cotton's* House; where I was with him till he was called unto the *Scaffold*, and would have gone up with him, but the Guard of *Souldiers* would not suffer me.

Psal.

Pſal. 116. 15.

Precious in the ſight of the Lord, is the death of his Saints.

Pſal. 112. 6, 7.

The righteous ſhall be in everlaſting remembrance: He ſhall not be afraid of any evill tidings; His heart is fixed, truſting in the Lord.

Luke 6. 23.

Rejoyce ye in that day, and leap for joy; for behold your reward is great in Heaven, for in the like manner, did their Fathers to the Prophets.

Revel. 6. 9, 10, 11.

I saw under the Altar the soules of them that were slaine for the word of God, and for the Testimony, which they held. And they cryed with a loud voice, saying, How long, O Lord, Holy and True, dost thou not avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, untill their fellow-Servants also, and their Brethren, that should be killed as they were, should be fulfilled.

Revel.

Revel. 12. 11.

They overcame Him by the blood of the Lamb, and by the word of their Teſtimony, and they loved not their lives unto the death.

Rev. 14. 13.

I heard a voice from Heaven, ſaying unto me, write bleſſed are the dead which dye in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their works doe follow them.

FINIS.